

OCTOBER 2007

SALVATIONIST.CA



COMMUNICATING PASSION AND MISSION

Canada and Bermuda



Are We Killing the Planet?

If humanity is to survive, we need a theology of ecology—and fast!

- **Howard Hospital: Zimbabwe Through the Camera Lens**
- **National Porn Sunday**
- **Thanksgiving: More Than Just Turkey**

October is clergy appreciation month. Say thank you!

Dear Pastor:

You probably didn't expect to hear from us, but we can see that you've been a little discouraged lately, so we thought we'd try to encourage you. There are dozens of thankless little jobs that need to be done so that the ministry of our church can continue. Your behind-the-scenes work often goes unnoticed but is so much appreciated.

Thanks for taking the time to drive the teens to last month's youth event. They had a great time and one of them got saved.

Thanks for your inspired and challenging Sunday sermons and all the time and effort you put into your weekly Bible studies. We have grown in our walk with the Lord since you've been here.

Thanks for your faithful pastoral visits. So many have benefited from your kind words and caring ministry.

God chose you to minister and brought you to this place to lead us. We aren't always very grateful, but we wouldn't be much without your leadership. Thank you for all the ways that you build us up to become the Christians we ought to be.

your congregation



Giving
Hope
Today

Salvationist is a monthly publication of The Salvation Army Canada and Bermuda Territory, 2 Overlea Blvd, Toronto ON M4H 1P4. International Headquarters: 101 Queen Victoria St, London, England EC4P 4EP. William and Catherine Booth, Founders; Shaw Clifton, General; Commissioner William W. Francis, territorial commander; Lt-Colonel Ray Moulton, editor-in-chief; Geoff Moulton, managing editor (416-422-6226); Major Ken Smith, associate editor (416-422-6117); Timothy Cheng, art director; Pamela Richardson, production and distribution co-ordinator; Lt-Colonel Marilyn Moulton, Captain Kim Walter, Ken Ramstead, Linda Leigh, Clint Houlbrook, contributors.

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Agreement No. 40064794, ISSN 1718-5769
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Subscriptions: Annual: Canada \$29.80 (includes GST); U.S. \$36; Foreign \$41. Available from: The Salvation Army, 2 Overlea Blvd, Toronto ON M4H 1P4. Phone: 416-422-6112; fax: 416-422-6120; e-mail: circulation@can.salvationarmy.org.

Letters to the Editor: We welcome your comments. Letters must include name, postal and e-mail addresses and phone number.

News, Events and Submissions: Editorial lead time is seven weeks prior to an issue's publication date. No responsibility is assumed to publish, preserve or return unsolicited material. E-mail submissions preferred.

Contact Information: Write to the editor at salvationist@can.salvationarmy.org or *Salvationist*, 2 Overlea Blvd, Toronto ON M4H 1P4.

Advertising: Enquire by e-mail for rates at circulation@can.salvationarmy.org.

Mission Statements

The Salvation Army exists to share the love of Jesus Christ, meet human needs and be a transforming influence in the communities of our world.

Salvationist informs readers about the mission and ministry of The Salvation Army in Canada and Bermuda while engaging them with our biblical mission and purpose.

Features

6 God is Green

If we want to preserve our planet, we must cultivate a "theology of ecology"

Amy Fisher



8 The Greening of the Army

A new report shows that The Salvation Army has a long way to go toward becoming responsible stewards of the environment. Are we on the verge of change?

Ken Ramstead

9 Place of Miracles

With a fraction of the budget of modern North American hospitals, Captain (Dr.) Paul Thistle quietly soldiers on at Howard Hospital in Zimbabwe

Ken Ramstead

Faith & Friends

Are you sharing your faith? When you finish reading *Faith & Friends* in the centre of this issue, pull it out and give it to someone who needs to hear about Christ's life-changing power. You'll both be glad you did.



10 Giving Hope at Howard Hospital

Photojournalist Doug MacLellan's pictures portray a story of hope and healing as Salvation Army workers minister in Jesus' name

14 What Did Jesus Say About Salvation?

Through his healing power, Jesus brought salvation for all who believe

Major Ray Harris

16 Prayer Warriors

God needs men and women who will listen to his voice and reach out in faith and love to others

Major Beverly Ivany

18 Walk Softly

We can all learn to leave the right impact on our environment to preserve it for future generations

Clint Houlbrook



Departments

4 Around the Territory

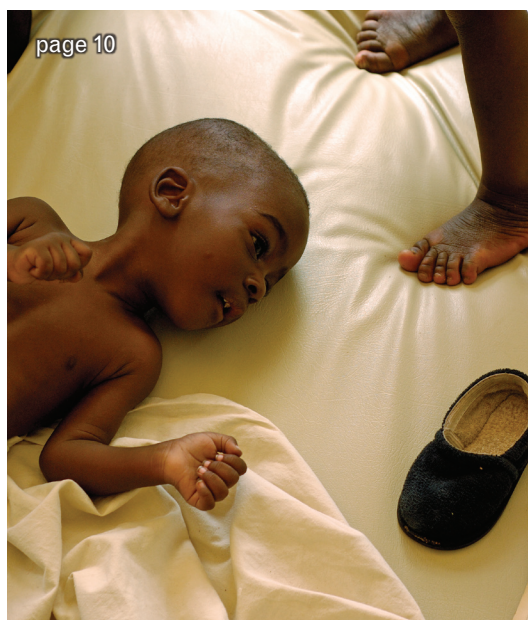
5 Did You Know?

17 Just Between Us

More Than Just Turkey
Major Kathie Chiu

21 Sacred Journey

Making Ordinary Extraordinary
Andrea Brown



20 Confronting the Elephant in the Pew

National Porn Sunday encourages congregations to take a closer look at a serious issue within the Church

Captain Stephen Wiseman

22 Be a World-Changer!

Our Wesleyan beliefs are not pie-in-the-sky ideals, but practical possibilities through God's transforming power

Major Wendy Swan

24 Celebrate Community

Recognition and enrolment, tribute, gazette, calendar

27 Personal Reflections

A Call to Downward Mobility
Commissioner William W. Francis

28 Resources

29 My Perspective

I Am Blessed
Major Fred Ash

30 Spiritual Life

Questions/2007 Prayer Diary

"The Earth is the Lord's ..."

Most of us could finish that quote from Psalm 24:1: "... and everything in it." But do we really believe it? Remember that our beliefs are demonstrated more by our behaviours and actions than by what we say.

Environmental concerns, pollution of the land and atmosphere, have been causes of anxiety for decades. Today, these issues are starting to be more of a priority in the Western world. They are shaping political agendas as we come to grips with the effects of global warming and other extreme climate changes. The beautiful island of Bermuda doesn't escape this fear. The third most densely populated place on earth per square mile, it struggles with its own as well as worldwide effects of environmental pollution.

As the psalmist claims, there is a connection between the earth being God's creation (Psalm 24:1-2) and our responsibility as its human caretakers. He goes on to ask, "Who may ascend the mountain of the Lord? Who may stand in his holy place?" (vs 3). It is our duty to unleash the abundant energy resources found in God's created world to produce goods for our benefit. But we must be wary of the danger of turning its elements into destructive material that benefits a few at the expense of many. When the psalmist writes of those "with clean hands and a pure heart" (vs 4), he refers not just to an inner spiritual cleansing, but one that enables us to be good stewards of God's resources for the benefit of all.

This issue of *Salvationist* includes challenging articles to help us better understand and fulfil our obligations as citizens of planet Earth. Our world is not our private possession to be used as we so choose. It is the Lord's—for all who live in it. We cannot go on exploiting its resources for our good pleasure. Rather we must learn to live sustainably so that future generations can continue to enjoy God's wondrous creation.

Ray Moulton

Lt-Colonel, Editor-in-Chief

Caring and Sharing in Halifax

While Women Weep—the 2007 theme for Salvation Army women's ministries—is as relevant today as when William Booth first uttered these words in 1912. Recognizing that many women are still lonely and despondent, members of Halifax Citadel Community Church's women's ministries responded to the challenge of this theme by taking on two specific projects.

First, the women prepared care baskets, which were delivered to those in need. Major Donna Howell, women's ministries co-ordinator, comments: "Both the evening spent preparing the baskets and the time spent delivering them proved to be a positive and enriching experience for the members and an unquestionable demonstration of Salvation Army ministry."

Second, it was noted that many of

the corps' more senior members, who had been strong supporters over the years, could no longer attend regularly. A luncheon was held in their honour, with free transportation provided, offering them the opportunity to gather with their friends in a relaxed and comfortable setting.

"It was remarkable listening to the conversations around the table of those who had not seen each other for years," says Major Howell. "The memories shared were God-glorifying." The event concluded with the singing of some old Army songs and choruses led by Major Wayne Loveless, CO, and a devotional by Lt-Colonel Mrs.



Evelyn Haggett. Lt-Colonels Merv and Mary Belle Leach, interim divisional leaders, also participated. Everyone received an armchair caddy made by the women as a token of remembrance.

While women still weep, the women of Halifax Citadel Community Church will continue to wipe away some of those tears through a sharing and caring ministry.

Impacting **YOUNG LIVES** for **CHRIST**

Over the past three years, Calgary's Glenmore Temple has been reaching out to the Chinese community that is near the corps. A junior youth group has been in place with an average attendance of 25 children. At the same time, many of the Chinese parents are practising English with church members. This year, Michael Decker, youth pastor, held a day camp, the first the corps had hosted in many years. Eight children participated in various activities, such as spending time at a local amusement park, going to the zoo, swimming, in-line skating and playing fun games as they learned about God. Many of the children also attended the Army's Pine Lake Camp for the first time over the summer.



Youth Pastor Michael Decker with day-camp participants

Worshipping in Winnipeg

On Saturday, May 26, 100 women from the Manitoba and Northwest Ontario Division met at Weetamah Community Church, Winnipeg, for a day of worship and celebration on the theme *It's a Wonderful World*. Worship was led by Major Brenda Smith of William and Catherine Booth College. Guest speaker Major Wendy Swan, then training and development officer, CFOT, encouraged the women to "Get Their Dancin' Shoes On," focusing on a Dance of Stewardship (Luke 12:13-21) and a Dance of Celebration (Luke 7:31-35). Highlights included a cadets' quartet and vocalist Glen Matthews' wonderful rendition of Louis Armstrong's *What a Wonderful World*. Major Karen Hoeft and Debbie Clarke reported on their recent mission trip to Mexico and a parade of nations featured women



Mrs Beverley Woodland and Wendy Swan in their cultural attire reflecting their years of international Army service

in various cultural dress either representing their culture or a place where they had once lived. The day concluded with a challenge for renewal of faith and commitment to God.

Two Ministries Under One Roof

The Salvation Army was proud to be part of the exciting progress taking place in Wallaceburg, Ont., as it officially opened a newly consolidated thrift store and family services operations. In his introductory remarks, Councillor Tom McGregor indicated that things are looking up for the community. Mayor Randy Hope of the Municipality of Chatham-Kent also brought greetings, thanking the Army for their vision and contribution to the region. Paul Stratton, business manager for the Army's Chatham-Kent ministries, noted that having all ministries under one roof will allow for the sharing of staff and volunteers as well as client access to all services. There is also room for future expansion in the new building. Other local dignitaries joined Major Alf Richardson, DC, Ontario Great Lakes Division, and Majors Scott and Michelle Rideout, corps officers, as they shared in the celebrations and refreshments that were served following the ribbon cutting ceremony.



From left, Mjr Alf Richardson, DC, Ont. GL Div, joins Mjr Scott Rideout, CO, Chatham-Kent Ministries, and Chatham-Kent Mayor Randy Hope, in cutting the ribbon to open the new facility

Did you know ...

... young people from Bermuda attended music camp at Camp Glenhuron, Ont. GL Div, earlier this year?
 ... Botwood, N.L., has formed an over-sixty fellowship with an average attendance of more than 40?
 ... Salvation Army boy scouts from Cedar Hill, Bermuda, attended the 21st World Scouting Jamboree in Essex, England, from July 27 to August 8? More than 40,000 boys from around the world took part in this special event marking the 100th anniversary of the scouting movement
 ... researchers at the University of Texas in

Austin have found that college graduates are more likely to maintain their religious beliefs than those who never move into post-secondary education?
 ... actor Jim Caviezel (*The Passion of the Christ*) is reprising his role as Jesus in a 21-hour, 20-CD audio Bible production of the New Testament? *The Word of Promise New Testament Audio Bible* features an array of other well-known Hollywood actors and is available this month from Christian bookstores
 ... you can now buy Salvation Army books, CDs and uniforms online directly from our own supplies and purchasing department?

Visit their new website at SalvationArmy.ca/store

... it's been 40 years since the premier of the Salvation Army musical *Take-Over Bid*? Written by then-Captains John Gowans and John Larsson, its first public performance took place at Reading, England, on October 14, 1967

... *Take-Over Bid* was the first in a series of 10 musicals produced by Gowans and Larsson from 1967 to 1990? For more detailed information and a full history of the various productions, visit www.gowans-larsson.com

KIDS

Can Make a Difference

Breanne and Jordan Derochie of Sault Ste. Marie, Ont., believe in the biblical injunction that "it is more blessed to give than to receive" (see Acts 20:35). For their most recent birthday, the five-year-old twins convinced their parents to hold their party at The Salvation Army's food bank, which distributes backpacks to children every August to prepare them for school. Last year the Army gave more than 300 backpacks to children from Kindergarten to Grade 8. Everyone who came to the twins' birthday party brought food, backpacks and school supplies, making the event a glorious success. Thanks to Breanne and Jordan for giving up their birthday gifts to help other children in need.



Nipawin and Tisdale Corps, Sask., kicked off a new timbrel brigade this past summer. Recently united as part of a new circuit ministry, Salvationists in both communities had expressed an interest in forming such a group.



Founding members Rebecca and Sarah-Grace Ramsay are excited to be a part of it and look forward to learning many new timbrel drills in coming months.



If we want to preserve our planet, we must cultivate a “theology of ecology”

by Amy Fisher

Researcher—Environmental
Analysis Project,
Ethics Centre

GOD is Green

“Because we know that the natural level is also God’s creation we cannot cease to fight against the death that mars it ... because we love something else more than this world, we love even better this world than those who know no other”

—C. S. Lewis

“Any error about creation also leads to an error about God”

—Thomas Aquinas

I received an e-mail recently cautioning The Salvation Army against jumping on the global-warming bandwagon. I’ve talked to others who say The Salvation Army must “go green” because, at the moment, it’s a hot media item and we have a political imperative to keep up with the change going on around us.

But The Salvation Army as a Christian organization doesn’t need to get on any bandwagon or keep up with the “greening” trend simply because God cared about the environment before Greenpeace or Al Gore. God wanted us to live lightly on this good earth before compact fluorescent bulbs or hybrid cars.

Anything you hear on the news about depleted biodiversity, lost ecosystems, increased global temperature

or sparse resources is an echo of God’s own grievance over his creation being “subjected to frustration” and “groaning as in the pains of childbirth” (see Romans 8:20-22). It’s the Apostle Paul, not environmental activists, who tells us humans are to blame.

If anyone should decry the degradation of creation it should be those who know God and love what God loves. If anyone should be at the forefront of a movement to heal the earth it should be those who understand God’s plan for the redemption of all creation. And if anyone should propose that that healing will be helped by significant lifestyle changes, particularly among Western consumers, it should be those who follow the simple way of Jesus of Nazareth.

God is green. And Christians should be too.

Caring for the Earth

It might be frightening to admit that we care about what happens to the earth when some people who are engaged in the project of earth-keeping are hippies or socialists or Buddhists. They might be different from you or me in a host of ways, yet Jesus hung out with people who were different than him all the time.

It might seem silly to waste much time caring about the earth when on Sunday we sing “this world is not my home; I’m just a-passing through.” But Scripture says that humans were created in and for the garden (see Genesis 2:8) and that the meek will inherit the earth (see Matthew 5:5). While evangelism should be The Salvation Army’s foremost concern, I’m convinced that we will not see justice or experience true redemption until we recognize that

the gospel is cosmic in scope and work with God toward the restoration of all created things.

It might be difficult to interrupt our comfortable and convenient way of life, to take seriously our calling to environmental stewardship. We might not be ready to change the way we live in order to have a lesser impact on the earth. But therein lies the crux of our present ecological concern: we pretend we're gods rather than living like humans.

God as Creator

When God made the world (see Genesis 1), he called each part of it "good." On the sixth day, he created humans to bear his image, commanding them to be fruitful and multiply, fill the earth, work and take care of it. Having done all of that, he rested. Built into this story is the deep wisdom of how God intended creation to play out.

God made us in his image because he intended us to care for creation in the same manner that he does. God does not see creation only for its usefulness. He is not ignorant or dismissive of nature, paying attention only to humans as if we were superior to the rest. God does not toy with the earth, nor does he destroy it. While some might interpret the Flood (see Genesis 6-9) as divine destruction, it was instead God's act of cleansing, both ridding the earth of evil and preserving the good things he had created so that they might flourish once again. Throughout Genesis we see God pouring himself out in love and service into all that he creates, giving it life and blessing it, declaring it good and allowing it to praise him.

God's command to humans to "subdue" and "rule over" the earth (see Genesis 1:28) cannot justify the kind of rapacious treatment of our

planet that has ensued since the Fall. "Dominion" does not mean "domination," nor does it mean we should treat creation any way we want. God intends for humans to serve and cultivate the earth, protecting, attending and watching over it, just as he himself does. It's about who God is and who we are not. Humans are not at the centre or apex of creation.

When God commands humans to increase in number, he has already given a similar command to the animals and given both humans and animals the green plants to eat. But rather than protecting and sharing this world with God's other creatures, we have driven them out of their natural habitats or wiped out the vegetation meant to sustain them.

We know that we are not the focus or purpose of creation because God delights in each creature whether it is useful by human standards or not. Job 38-40 shows God delighting in all that he has made—a creation that is beautiful, complex, intricate and awe-inspiring, far beyond the scope of humanity's imagination or influence. In Psalm 104, the poet portrays God as the source and sustainer of all things, while humans are but one part of a grand connected order. Each part of creation is dependent upon something else for survival. The whole thing is set up according to a divine pattern of conservation.

God finishes his work on the sixth day and rests on the seventh, calling it Sabbath. Leviticus 25 says that this pattern of rest is established not only to show reverence for God but also for the purposes of earth-keeping. Ever since Adam and Eve ate from the tree of the knowledge of good and evil, humans have displayed a sinful bent of entitlement that leads to exploitation. In contrast, God

builds a rhythm of rest into creation itself and reminds the Israelites over and over in the Torah that they should live sustainably with the earth, never exploiting it for more than it can produce.

Humans as the Caretakers

In the West, as active consumers, we are in the habit of taking from the earth more than it can naturally yield. Greed has separated us from the true biblical mandate of proper earth-keeping and our lifestyle has insulated us from feeling the full effect of this error.

Before I understood these things it was easy to read the Bible and believe that salva-

*Greed has
separated us from
the true biblical
mandate of proper
earth-keeping*

tion was all about people. I hoped someday to escape this broken, burning planet to be in Heaven. Now when I read the Bible, I'm constantly reminded that God's story is not about me, or even about us, but about Jesus' plan to reconcile all things to himself so that God would be glorified. God calls the Church to be part of that redemption, caring about the things he cares about and calling attention to his plan.


In Revelation 21 and 22, John foresees the day when there will be a new Heaven and a new earth—creation will be restored in a garden city. When John uses the word we translate as "new," he does not mean "brand new," as if God makes something entirely from scratch. Instead, this is

the language of renewal and restoration. God will not have annihilated the earth, scrapped everything to start over (nor, I expect, will he be pleased if we have destroyed it). Instead, God will redeem what is here, broken and scarred as it is, making it new again—a new home for all creation where God will come and live with us.

This is a major shift in the way we think about God, the Bible and the story of redemption. Ever since Babel, people have been trying to ascend to God. But the truth is that God came down to us and wants us to take good care of this home he has given. It may be hard for some to grasp how some flawed interpretations of Scripture have justified a lifestyle that has damaged God's creation. People won't be easily moved to think, let alone live, differently. They might not readily admit that they are not lords of all they survey, but are instead housekeepers, entrusted with the sacred responsibility of serving and protecting and caring for creation in the same loving and cultivating way that God does. But it ought to come a little easier to someone who claims to know God and how he works—someone who claims to love Jesus and follow in his footsteps.

Maybe someday people will get on more than just a bandwagon—they'll be joining the faithful in God's plan of redemption, bringing shalom to earth.

Questions for Further Reflection:

- Do I act out of any sense of entitlement to things that are not mine but God's?
- Do I take more from the earth than is my small portion? Can I live with less?
- Do I follow the divine pattern of earth-keeping?
- Should I repent of any posture toward creation that hampers its flourishing? 

The Greening of the Army

A new report shows that The Salvation Army has a long way to go toward becoming responsible stewards of the environment. Are we on the verge of change?

by Ken Ramstead, Associate Editor, Faith & Friends

"We all know what a number of articles there are which are not quite bad enough to be thrown into the dust heap, and yet are no good to us."

"A whole book might be written concerning the utilization of the waste of London. But I am not going to write one. I hope before long to do something much better than write a book, namely, to establish an organization to utilize the waste, and then if I describe what is being done it will be much better than by now explaining what I propose to do."

—William Booth, *In Darkest England and the Way Out*

These prophetic words written by the Army's Founder almost a century ago can justifiably be viewed as one of the first attempts at tackling the issue of environmental sustainability, waste and recycling anywhere in the world. Has The Salvation Army been true to Booth's vision?

One of the mandates of the Army's Ethics Centre is to

periodically review the positional statements that inform Salvationists on controversial and moral issues. When the 1995 positional statement on the environment came up for review in early 2007, a study was commissioned to determine The Salvation Army's impact on our planet from an environmentally sensitive point of view. Were we living up to what we believed about creation care?

Stewards of the Environment


The Environmental Analysis Project, as the study came to be called, was prepared with information derived from surveys sent out to ministry units throughout the Canada and Bermuda Territory on matters such as physical layout, electricity costs, and what, if any, efforts were being spent on recycling and composting. The information was measured against internationally recognized environmental assessment yardsticks. "We were trying to find out if what The Salvation Army does is sustainable from a systems perspective," says Amy Fisher, one of the authors of the study. "We focused on what goes into and what comes out of providing our services. Is what we are doing harmful to the earth in ways from which it

cannot recover?"

While the response was better than expected and the conclusions of the study, completed late this past summer, have not yet been revealed, preliminary findings indicate that The Salvation Army does not always act in sustainable ways.

"As an organization, we have not given the environment the same kind of theological thought as some mainline denominations," Fisher concludes. She points out that the Anglican Church, for example, is at the forefront in urging that all air travel be curtailed as much as possible, while the United Church of Canada's emphasis is on bottled water—not only the environmental consequences of the production and disposal of millions of water bottles, but also its impact from the point of view of international development.

The Army can be justifiably proud of its recycling efforts, but for most corps and ministry units, the wider issues of environmental stewardship are just not on the radar screen. "The responses suggest that what we are doing to care for creation comes simply because the environment is very much in the news, not for any deeper, faith-related reasons, of which there are many," says Fisher. "We have a theological imperative to change the way we operate."



The Army can be justifiably proud of its recycling efforts, but for most corps and ministry units, the wider issues of environmental stewardship are just not on the radar screen

Continued on page 19

Place of Miracles

Photo: Doug MacLellan

With a fraction of the budget of modern North American hospitals, Captain (Dr.) Paul Thistle quietly soldiers on at Zimbabwe's Howard Hospital

by Ken Ramstead, Associate Editor, Faith & Friends

Captain (Dr.) Paul Thistle made headlines three years ago in Canada when he facilitated the successful separation of conjoined twins Tinashe and Tinotenda at Toronto's Hospital for Sick Children. As the chief medical officer at Howard Hospital in Zimbabwe, he has spent the last 12 years quietly labouring to improve the lives of thousands of people. Salvationist recently caught up with Captain Thistle during one of his brief furloughs.

Q. How many patients do you treat at Howard Hospital?

A. Three doctors and 14 nurses look after 300 patients a day. That's approximately 115,000 visits, 22,000 surgeries and 2,500 babies born each year at the hospital. We serve a population base of more than 250,000, but people come from other parts of Zimbabwe because their hospitals are no longer functioning. People can't phone to make appointments, so they come as they are. By the grace of God and the support of our friends across the world, we are able to keep our doors open to provide a basic level of service.

Q. Your operating budget is \$40,000, compared to \$320 million at Toronto's Hospital for Sick Children.

A. It's a shoestring budget without shoes, belt-tightening without the belt. Some North American hospitals spend more

money on their parking lots! An equivalent budget for a hospital comparable to Howard here would be \$100-200 million. That being said, obviously \$40,000 is not enough. We try to make up the shortfall through donor funding from various groups across Canada and around the world.

Q. I've been told the most sophisticated piece of equipment at Howard is an old ultrasound machine.

A. We do have a CAT scan—literally, a feline that goes around the wards and scans everybody (laughs). But next to that would be the ultrasound machine, the same ultrasound machine that diagnosed the conjoined twins back in 2004. We do a lot with second-hand, refurbished equipment. We're not heavy into technology, we're heavy on the volume of patients we see. And all of those patients require medicine, surgery and all the costs associated with a large-volume hospital.

Q. Can you describe an average day?

A. Our staff starts work at 7 a.m. with morning prayers. At 7:15, we get a ward report on what happened overnight—you know, the good, the bad and the ugly. Then we do ward rounds, where we see the in-patients. At 10:30, one of the doctors tackles the scheduled operations for

that day while the other two handle the general clinic—the queue of 150-200 out-patients who have now been screened by the nurses. This can last until 6 p.m. We don't have a cut-off, but we aim to finish around six because the patients may live 30 kilometres from the hospital by foot or have to come 70 kilometres by bus.

Q. What is the hospital's main strength?

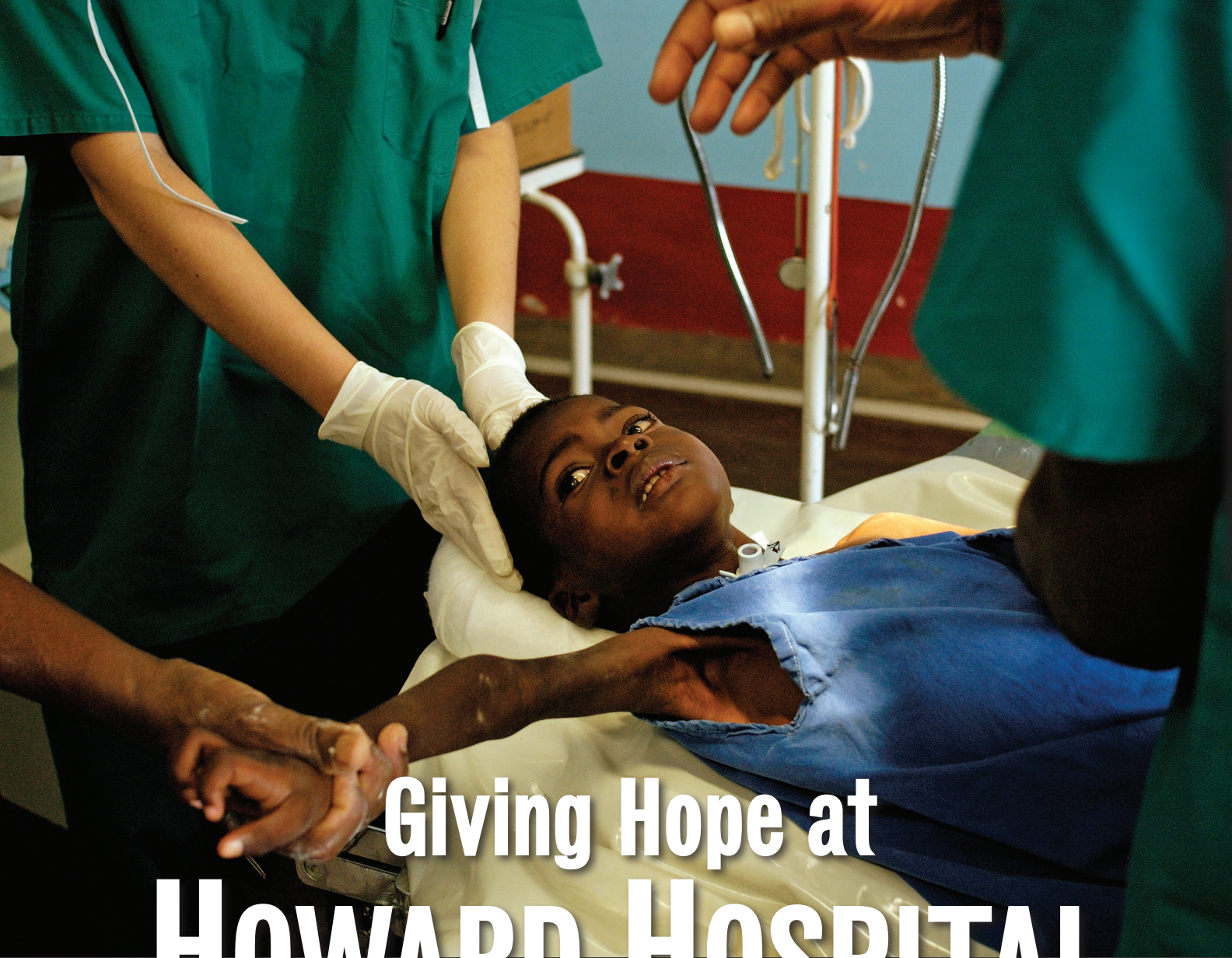
A. It's a one-stop shopping approach. Everything is located in the same area. At Howard, there isn't a lot of distance between the ultrasound, the lab and the X-ray machine. Within a day, a patient can arrive early—and they usually arrive at six or seven in the morning to wait in line—see a nurse and a doctor, get an X-ray, an ultrasound and a blood test, get treated and be home, as we say here, “before the sun licks the hills.” At Howard Hospital, we try to provide a comprehensive service—medical, spiritual and social ministry all under one roof. You can get a lot accomplished in one day.

Q. Describe your most challenging case.

A. The conjoined twins would probably be the most interesting case—interesting because of the underlying problem, fascinating because of the partnerships that came together to help these babies survive. Groups like the international Salvation Army and the Canadian Jewish Humanitarian Relief Committee coming together made it a true miracle. That's what we believe in—miracles. In fact, we rely on them at Howard Hospital.

Q. You have a tight budget, you're understaffed and overworked. What gets you up in the morning?

A. It does sound like a country-and-western song, doesn't it? We do sing the blues some days. You wake up in the morning and expect the sky to fall on top of you. But the sky hasn't fallen yet, despite the challenges and the frustrations. There's always hope because the satisfaction is there. We make a difference in people's lives. We're not trying to save the world, we're not even trying to save Zimbabwe. We're saving individuals. And not just their bodies but their minds and their spirits are being restored through the services of Howard Hospital. ☺



Giving Hope at HOWARD HOSPITAL

In November and December 2006, photographer Doug MacLellan traveled to The Salvation Army's Howard Hospital in Zimbabwe at the invitation of then-Cadet (Dr.) Paul Thistle. It was a follow-up to his original trip in 2001, when MacLellan chronicled the HIV/AIDS crisis in stark black-and-white photos that were published in *The War Cry*.

"I felt it was important to take a positive approach this time," says MacLellan. "The typical AIDS story is very dramatic and emotional, but cliché. I wondered about a new way to look at an 'AIDS in Africa' story."

With this change of perspective, MacLellan decided to shoot in colour. The vibrant hues of the cultural dress, the land, even the blue walls at the hospital left a strong impression. The photos were taken on the Howard Hospital grounds and dur-

ing two side trips with the Home-Based Care Unit and the Mobile AIDS Unit.

MacLellan notes that the incidence of HIV/AIDS seems to be levelling off, at least in the Howard Hospital catchment area. "When people take their medicines—and many do comply with the regimen of pills, better nutrition and safe-sex approaches—they have 'better' lives, relatively speaking."

MacLellan's photos show the hospital's work in a positive light. He notes that things in Zimbabwe are challenging from an economic point of view and many people are dispirited. Yet Captain Thistle and his staff improve the standard of living for many patients using very few resources.

"My hope is that readers of *Salvationist* will see the good work being done at the Howard Hospital and be inspired," notes

MacLellan. "Their donations and contributions are making a positive difference. I don't want to gloss over the difficulties, but I also don't want to reinforce a negative stereotype. Africa today is changing and is much different than many of us would like to believe."

"The people of Zimbabwe were very open and receptive. They gave much more to me than they received. My only hope is that I have presented them in a fair and truthful light."

Doug MacLellan would like to thank Captains Paul and Pedrinah Thistle; Mr. Chiripanhura at the Zimbabwean Embassy in Ottawa; Warren Viegas, a generous funder; Anna Galka and Alexandria MacLellan—"They are the foundations of my life and offer support that many times seems not commensurate with my contribution to them."



Opposite page: Six-year-old Matthew is prepared to have a trachea tube removed at the Howard Hospital; Clockwise from top left: Danielle Haressema, left, a Canadian residency doctor, performs an ultrasound on a patient in the labour ward; a volunteer holds the hand of burn patient Naver Vheremu; nurses conduct their morning rounds in the maternity ward; Cpt (Dr.) Paul Thistle looks over charts as he works in the men's ward

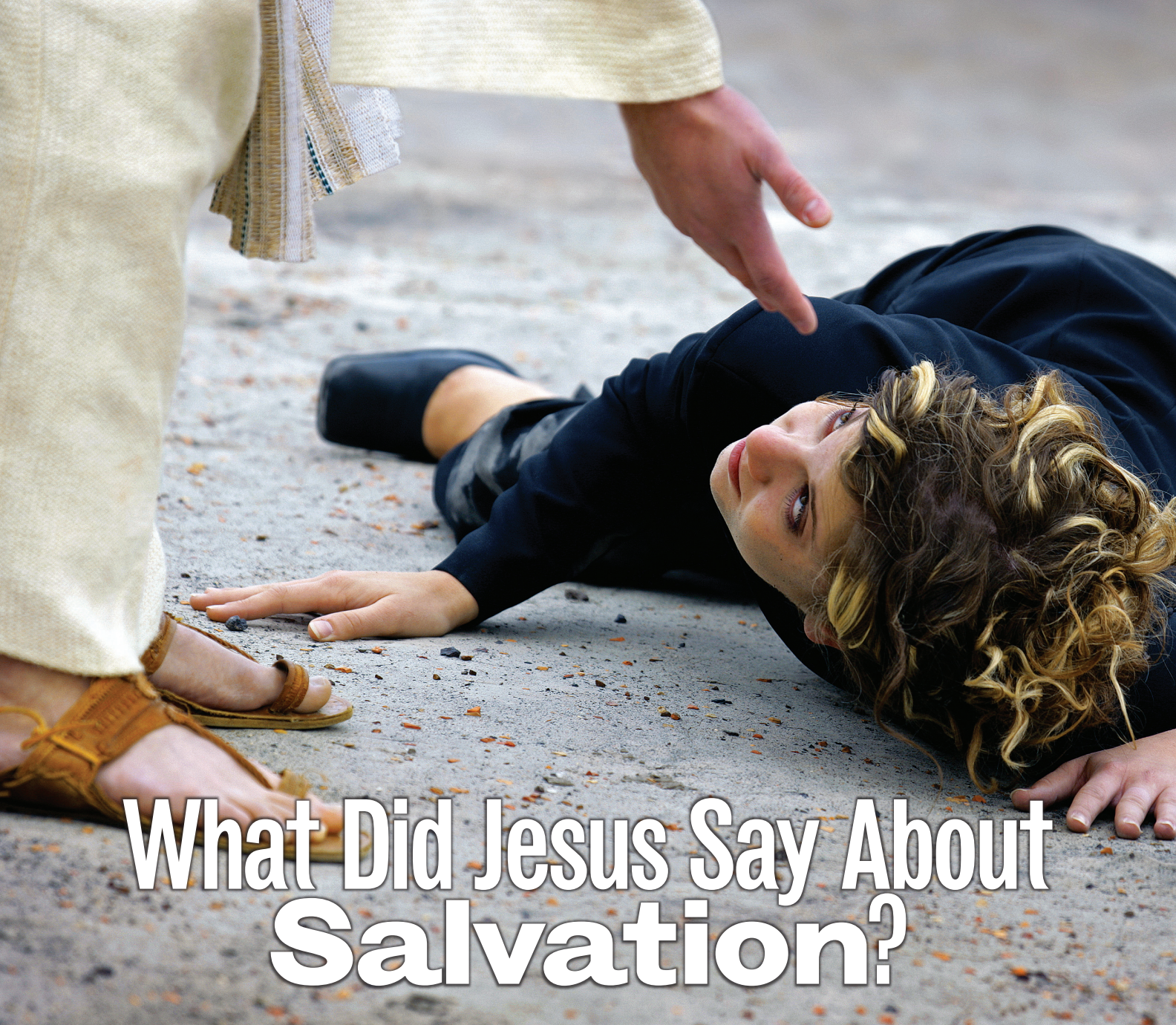


Clockwise from top left: An intern, left, talks to Dr. Ismael Mudare outside the operating room; a young boy rests during a physiotherapy class; a post-partum woman arrives at the emergency entrance by ambulance; nurses come to the aid of a man who has stumbled; a young mother has blood taken in the laboratory



Clockwise from top left: A woman waits in the out-patient department; Justin, left, of the Howard Hospital Mobile AIDS Clinic, speaks with Dr. Lorraine Irvine, a Canadian volunteer, at the Mazoe Citrus Clinic; patients wait for treatment—one or two doctors may see hundreds of patients a day; the men's ward is cleaned in the early morning as medical students conduct their rounds. This section of the ward contains many terminally ill HIV/AIDS patients





What Did Jesus Say About Salvation?

by Major Ray Harris

This *Salvationist* series takes a closer look at the teachings of Jesus—especially on difficult subjects such as money, politics, salvation and end times. Often the gospel message becomes skewed over time by habitual reading and pat interpretations. But when we examine the words of Jesus with fresh eyes, we discover again the radical uniqueness of the Kingdom of God.

Jesus did many things during his lifetime. He taught, he prayed, he challenged. Consistently, however, Jesus healed people. He enabled the deaf to hear music; he gave sight to the blind; those possessed by demonic power he made sane; he renewed a leper's disfigured flesh; and he restored an only son to his widowed mother. Whatever else might be said of Jesus' public ministry, it brought healing to many.

The Bible has a word for that kind of healing; it's called salvation. The family of words used in the New Testament—related to *soterios*—can be translated either “save” or “heal.” Practitioners of medicine in the world of Jesus could be called “saviours.” The Christian concept of salvation is immense, in that it has many dimensions, but it at least means *healing*.



We catch a glimpse of this especially in Luke's Gospel. The author of this Gospel narrates a number of occasions where Jesus turns to individuals saying, "Your faith has saved you ... healed you ... made you well" (see Luke 7:50; 18:42; 17:19). One of the more instructive stories comes in Luke 8:40-56. Responding to a plea for help from a distraught father, Jesus is interrupted by another plea for help. An unnamed woman, plagued by a hemorrhaging body, reaches out to touch his clothing. Immediately her bleeding stops.

But Jesus also pauses and wants to know the source of this anonymous touch. For 12 years, her body rendered her symbolically unclean within the

community. Now she steps into its public gaze, acknowledges her actions and how she has been healed. Instead of rebuke, however, Jesus takes that healing even further: "Daughter, your faith has healed you. Go in peace" (v 48). No longer socially marginal, she is named "Daughter." Jesus heals not only her body but her experience of community. *Soterios*. Healed. Saved!

While we tend to associate salvation with the death of Jesus (and rightly so!) the Gospels insist that his *life* effected salvation. Matthew's Gospel, for instance, interprets the public ministry of Jesus by drawing on the words of Isaiah: "He took up our infirmities and bore our diseases" (Matthew 8:17). This notion of healing through one who bears our diseases does come to its fullest expression in the cross. For Christians, this instrument of mockery and death has become the source of dignity and life, of healing, of salvation! As one Salvationist General penned it: "For from thy cross irradiates a power that saves and recreates" (Albert Orsborn).

and serve a wounded God, who brings healing—salvation!—from those very wounds.

On one occasion Jesus sent his 12 disciples on an apprenticing mission: "He sent them out ... to heal" (see Luke 9:2). Integral to the mission of the Church is its understanding of salvation. And when we realize that salvation has to do with healing, it informs our mission. We might ask The Salvation Army, for instance, what it would take to be known as The *Healing Army*! Empowered by the Spirit of Christ, the Church engages in a mission of healing, of salvation.

The diseases and wounds of each culture differ. An understanding of salvation as healing, however, prompts Salvationists to engage in direct ministries of healing. Thus Salvationists care for the dying in hospices, provide breakfasts for hungry children and create healthy views of sport in our community churches. Certainly there is more to be done. Our world not only lives with toxic rivers and skies, but sick Internet sites and

Plagued by a hemorrhaging body, the woman reaches out to touch his clothing. Jesus heals not only her body but her experience of community

Through the life, death and resurrection of Jesus we find healing in our relationship with God, with others, with ourselves and with creation itself. Astonishingly, Christians view the character of God through those wounds on the cross. God himself is what author Henri Nouwen refers to as a "wounded healer."

This conviction is tremendously important for our times. You may recall the words of Dietrich Bonhoeffer, who left the safety of America to return to Germany as the Second World War darkened the horizon. Eventually this Lutheran pastor was arrested. Conscious of the genocidal atrocities inflicted on the Jewish people, Bonhoeffer understood that a God detached from the wounds of his world was a useless, impotent God. From his prison cell Bonhoeffer wrote these words: "The Bible directs us to God's powerlessness and suffering; only the suffering God can help." Christians understand God through the story of Jesus, who bore the wounds of our world in his life and death. Christians worship

unhealthy corporate practices. A mission of salvation will seek to bring healing to our relationship with God and "healing of the nations" (see Revelation 22:2).

The 2007 production of *To Kill a Mockingbird* at Ontario's Stratford Festival was deeply moving. Despite Atticus Finch's defence of Tom Robinson against the accusations of Mayella, the racism of the American South results in a conviction of guilt. As the enormity of its injustice takes hold, friends in the courtroom gallery quietly begin to sing the old spiritual:

*There is a balm in Gilead
To make the wounded whole;
There is a balm in Gilead
To heal the sin-sick soul.*

The Bible narrates a story of healing. Jesus healed, having absorbed the world's wounds of betrayal and injustice.

Through this we understand salvation. Through this we understand God's character. Through this we understand our mission. ☺

God needs men and women who will listen to his voice and reach out in faith and love to others

Prayer Warriors

by Major Beverly Ivany, Secretary for Candidates, THQ



Do you know any “prayer warriors”? The term usually refers to people who promise to pray, and do pray—and then pray some more. They love prayer and see it as not just important, but crucial.

Prayer warriors don’t consider prayer a hardship—it has become part of who they are. They are determined, through prayer, that answers will come, for they know who is listening and have an intimate relationship with God.

If you or someone you love were experiencing a health crisis or working through a difficult relationship issue, wouldn’t you want a prayer warrior to be there for you, praying it through on your behalf? Wouldn’t the knowledge of their prayers strengthen your own faith?

General Shaw Clifton has announced that the 2008-2010 session of cadets will be called Prayer Warriors. What an awesome name! What a responsibility that accompanies it. What a challenge for those contemplating Salvation Army officership next year.

What then, in day-to-day reality, is a prayer warrior? What images come to mind—whether one is applying for next year’s training session or serving God as an active Salvationist?

Prayer Warriors ... believe in the power of prayer

Prayer is our direct line to God through his Son. It is communion with God, creator of the universe, fully available to all people. Despite this, prayer is often neglected. It’s put on the back burner, or becomes something we turn to only when we become desperate or when we grab a few seconds before a meal.

Yet prayer can be so dynamic! It can be

energizing, intense, intimate. Prayer warriors believe in its power and authenticity. For them it’s a measure of their spiritual health. And you can’t be a warrior of any kind if you are weak, lethargic, drained or unhealthy.

Prayer can do mighty things if we just believe in it—if we truly have faith enough to believe God hears and answers our petitions. We need warriors who have—or make—time to pray, realizing that prayer is essential for spiritual vitality.

... are totally engaged

People who pray intently, yet who are simultaneously disengaged from the mission, almost seem like an oxymoron. The

Prayer can do mighty things if we just believe

word “warriors” implies passion, focus, determination. It means their hearts are totally committed and they believe fervently in what they are doing—reaching out to others in the name of Christ.

Hopefully, as Christians we have a specific time when we pray each day. For some, it might be out of habit. For others, out of obligation or duty. However, people who are totally engaged persistently desire to commune with God. And they are actively present in that communion, just as you know when someone is focused in a conversation with you (or is not).

God needs people who will pray with intention and purpose out of love for him and his people.

... have an infectious faith


Have you ever met someone whose laughter was so infectious that it couldn’t help but lift people’s spirits and bring newfound joy? Similarly, prayer warriors believe that things are going to happen as a result of their prayers. Great things! Miraculous things! And if they believe it, it’s not long before others catch on and have their own faith strengthened.

These are dynamic prayers offered by ordinary people like you and me who truly believe God is going to answer their requests. And when prayers are answered, that confirmation and excitement makes people want to pray even more!

... claim victory in Jesus

Prayers are not always answered in the way we might expect. But despite the immediate results or seeming lack thereof, prayer warriors believe there will be ultimate victory. It might not look the way we think it should, yet we know that victory will ultimately come in Jesus. He sees the big picture—from beginning to end—and knows what’s best. It’s all about having absolute confidence in the Almighty.

In this day and age, there is no question that prayer warriors are needed—to fight for justice, combat prejudices, reach out unconditionally to the marginalized and be advocates for peace. We need these men and women of God in our corps, churches and social-service centres. We need people of prayer—leaders who are willing to answer God’s call to be Salvation Army officers in this territory.

Are you willing to listen to his voice? Will you respond to this awesome challenge? Answer the call—in whatever way God is calling you today. 

More Than Just Turkey

This Thanksgiving holiday, teach kids what it means to be truly grateful

by Major Kathie Chiu

Corps Officer and Executive Director of The Caring Place Ministries, Mountain View Community Church, Maple Ridge, B.C.

Mmmm ... that turkey smells good," exclaimed my son, Nathan. "I love turkey." "Really, what's your favourite? White meat or dark?" I asked.

"Both!" he replied. My sentiments exactly. There's something special about Thanksgiving turkey. But Thanksgiving is more than great food. It comes around once a year to remind us of all the things we take for granted the other 364 days. It also gives me the opportunity to teach my boys to be thankful for God's blessings. Perhaps you've had conversations like this in your home:

"Mom, can I get an iPod?"

"No, Nathan, you already have an MP3 player."

"But Mom, it's a baby one! Everyone has an iPod!"

These days, our children have so much. Toys, gadgets, sports teams and play places—it's amazing what occupies their attention.

My children hate when I say, "Back when I was young ..."

"Mom, that's ancient history," Nathan responds. "You guys didn't have anything!"

He's right. When I was his age, we couldn't afford a colour television and only received a limited number of channels. I had an AM/FM portable radio and a record player for my favourite 45s. In the nice weather I played outside. When it rained, I read books and played with toys that didn't light up, make noise or move by remote control. We explored the rocks on the shore of Lake Ontario, climbed trees and built forts out of blankets and lawnchairs. We used our imaginations, creating magical places to visit again and again.

Of course we wanted the latest doll and the latest fashions, but we seldom got what we asked for. That's where things get a bit out of whack for some of today's children. My husband and I often say "no" to

our children, but many of our neighbours have difficulty with that little word. It can make for tough conversations with our boys. We can't give them everything they want just because the other kids have it. So I'm looking for ways to teach them to be thankful.

Last year we were on our way home from a Rotary Christmas party. Eight-year-old Nathan was unhappy with his gift from Santa and was voicing his disappointment. His whining was getting on my last nerve!


At the last moment I told my husband, "Pull over at The Caring Place, Ed." I took Nathan into the main hall where 30 mattresses were lined up for homeless guests settling in for a fitful night's rest. The lights were dim, and Nathan stood with his eyes filling with tears for the lesson he was learning and the embarrassment

he felt. I took him by the hand and led him over to Joe.

"Joe is staying at our shelter tonight, Nathan. He doesn't have a home. He used to, but he lost everything, right Joe?" I asked.

"Yeah, I let some stupid choices ruin my life. But I've got enough. I'm thankful for my friends here who help me stay warm and fed," Joe told him, sensing my reason for being there.

As we left in the car, Nathan sat in absolute silence. Nathan is a good boy, but like all of us (parents included!), he needs to learn how to be content with what he has and not be guided by the selfish desires of his heart. The Bible says, "Keep your lives free from the love of money and be content with what you have, because God has said, 'Never will I leave you; never will I forsake you'" (Hebrews 13:5).

Many struggle to pay mortgages on houses that are beyond their means. They drive two cars and think they need all the latest toys and gadgets. No wonder children get the greedy gimmies! I think it's time that we concentrated more on storing up treasures in Heaven. Our children must learn from our actions, not just our words. 



Teach Kids to be Grateful

- Make a "calendar of thankfulness" for the month of October, letting children write something they're thankful for in each square.
- Go as a family to a nursing home to read or take treats to seniors so that children learn to be concerned about others.
- Sponsor a child in another country. Visit Salvationist.ca under the Justice/Ethics tab and click on Child Sponsorship.
- Hold hands around the table each night and have each person say something they're grateful for.
- Go without something for a week, such as TV, video games or sugar treats.

Walk Softly

We can all learn to leave the right impact on our environment to preserve it for future generations

by Clint Houlbrook, editor, SendTheFire.ca

My life growing up in British Columbia was kind of like *Little House on the Prairie*. The kicker is that I grew up in the 1980s, not in the 1870s.

We lived down a dirt road on 13 hectares of land 16 kilometres outside of town. We had a hobby farm, hunted wild game to survive, burned wood for heat and cooking, hauled water and melted snow. Until I was in Grade 10, I showered using a pulley system with a suspended bucket and enjoyed the great outdoors while using the “bathroom.” We were at one with nature and our environment. My dad used to tell us to “walk softly” when we were camping and hiking, which meant to be mindful of the environment and leave as little impact as possible on it.

Fast-forward to today and I live a more “normal” life as part of an urban community. I definitely don’t want to go back to living off the land, but I can’t help wondering if there isn’t some sort of balance that needs to be struck. Add to the mix my love for God as creator and my desire to live well as his creation, and I find myself wrestling with certain issues.

As Christians, we naturally want to have a positive influence on our world and on other people. But we need to make sure we keep everything in the proper perspective in order to impact the right people and issues. Here are some suggestions:

Fair Trade

Many of our congregational ministries make use of promotional clothing (t-shirts, sweaters, golf shirts, hooded jerseys) to identify themselves as a group. We also drink lots of coffee in our church buildings, often before or after our worship services or at other activities.

If we want to walk softly in these two areas, we should try to buy from fair-trade sellers or environmentally-friendly facilities to reduce the harm on others’ lives and the environment. Fair trade is all about making sure the people producing the product are fairly compensated for their efforts (versus taking advantage of cheap labour). Wouldn’t this

More than 272,000 tonnes of old computers and other electronic devices accumulate in Canadian landfills every year

be one way for us to easily love our neighbours as we love ourselves?

- When getting gear for your ministry group, source out an environmentally-friendly supplier and, if possible, go fair trade.
- Buy fair-trade certified coffee for your cafeteria or lunchroom. There are lots of options and it’s tasty, too. It’s an easy change to make and can have a positive impact on the lives of others around the world.

Check for the fair-trade cer-

tified logo on coffee, clothing and other products. For more information, visit the website at www.transfairusa.org.

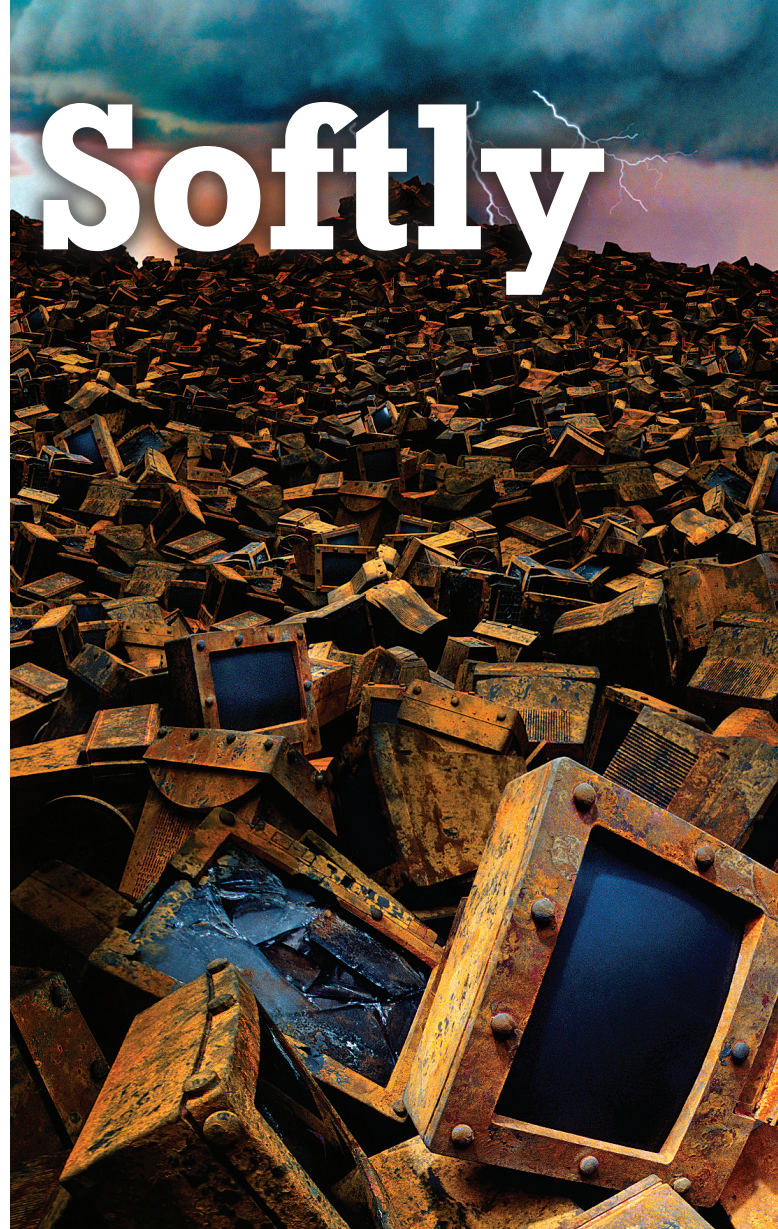
Food and Beverages

One thing I’ve learned over the years is that Salvationists love to eat. Whether it’s at a church dinner or board meeting, our fellowship is almost always combined with food and drink. Our ministry is based on building relationships, which necessitates breaking bread together.

If we gave a little fore-

thought to our choices we could minimize the negative impact on our environment. Here are some ideas to consider in the life of your faith community:

- If you’re going out for a meal after church, why not walk there and back? You’ll save gas, burn calories and have some good conversation.
- If you can’t walk, carpool and go to someplace close, even if it means sacrificing going to your favourite restaurant.
- Compost food products and leftovers from your church activities. Coffee grinds make great fertilizer for your lawn or you can donate them to a public garden.
- If you have ministry programs that require the





purchase of fresh produce, buy locally. You'll be supporting your community and reducing your impact on the environment because your produce didn't need a passport to get to you.

Electronic Waste

In this day and age we all have broken and unwanted electronic appliances. Computers, TVs, printers, cellphones and Blackberry devices are all important tools in keeping us organized and helping us do ministry. The problem arises when they become obsolete and we have to look at their disposal, as they leak PCBs and other contaminants into our fragile ecosystem.

It's estimated that more than 272,000 tonnes of com-


puter equipment, phones, TVs, stereos and small home appliances accumulate in Canadian landfills each year. That's enough uncrushed electronic waste to fill up Toronto's Rogers Centre every 15 years.

The answer is not to preach disuse and go back to the telegram or carrier pigeon. Rather, we should be concerned with abuse and ensure we're using technology responsibly. Remember the golden rule with electronics—"It's already out of date when you buy it." Here are a few thoughts to guide us in "proper use":

Reduce—Don't buy a new device or upgrade unless you really need it. Electronic waste can't wind up in the landfill if you don't buy it in the first place. Be honest and ask yourself whether the next purchase is a want or a need.

Re-use—When you do upgrade, why not donate your older equipment to someone in your faith community? Or give it to another ministry unit that might be able to use it. You can also donate it to a charity that will refurbish the technology and put it to good use. It's a good way to save landfill space, prevent environmental toxins and make others happy all at the same time.

Recycle—Contact the product vendor first to see if they have a recovery program. Otherwise check your local yellow pages to see if there are collection bins or a drop-off spot for electronic waste. (For Salvation Army equipment, don't forget to remove applications that have an exclusive business license and reformat the hard drive to delete confidential data.)

You can write these suggestions off or wrestle through the issues—the choice is yours. But environmental issues are everyone's responsibility. With some intentionality, we can all walk softly and leave the right impact behind. Another world is possible. 

Continued from page 8

Recycling, while important, is only the first step in the great scheme of environmental stewardship. There are more proactive ways that we can do our part to be better stewards of the environment. These include:

Decreasing energy consumption. Using renewable energy sources would have a major impact on the environment, but before we can talk about that we need to cut down on the amount of energy we require. For example, using less heat during the winter or less air-conditioning in the summer.

Reducing carbon emissions. As an organization, the Army should be committed to using energy-efficient vehicles whenever possible. More broadly, however, we have to ask ourselves, on a case by case basis, whether air travel is justified.

Reduce, re-use, recycle. While the Army's recycling programs are to be commended, Salvationists need to be aware of their consumptive power in every aspect of their daily life. The Army as a whole can use its not-insignificant consumptive power to address concerns about the earth. How will this purchase affect the environment? Can it be safely recycled? Re-used? Can an alternative be purchased that is less harmful to the environment?

The picture is not all bleak. There are ministry units throughout the country that are stepping up and doing their part. Since Victoria Citadel opened eight years ago, the congregation has constantly recycled. They have consistently monitored electricity and gas use and have replaced incandescent light bulbs with compact fluorescent lamps. Lawson Ministries in Hamilton, Ont., has a "Green Team" that monitors and regulates

environmental procedures for all programs and clients, and participates in community garbage pick-up days. Members of Corner Brook Citadel, N.L., have been encouraged to stop using styrofoam cups and plates. The corps also enlisted the aid of a university professor who gave a lecture on maintaining a healthy environment.

Many ministry units are composting, and some are using biodegradable garbage bags or 100-percent-recycled toilet paper and paper towels.

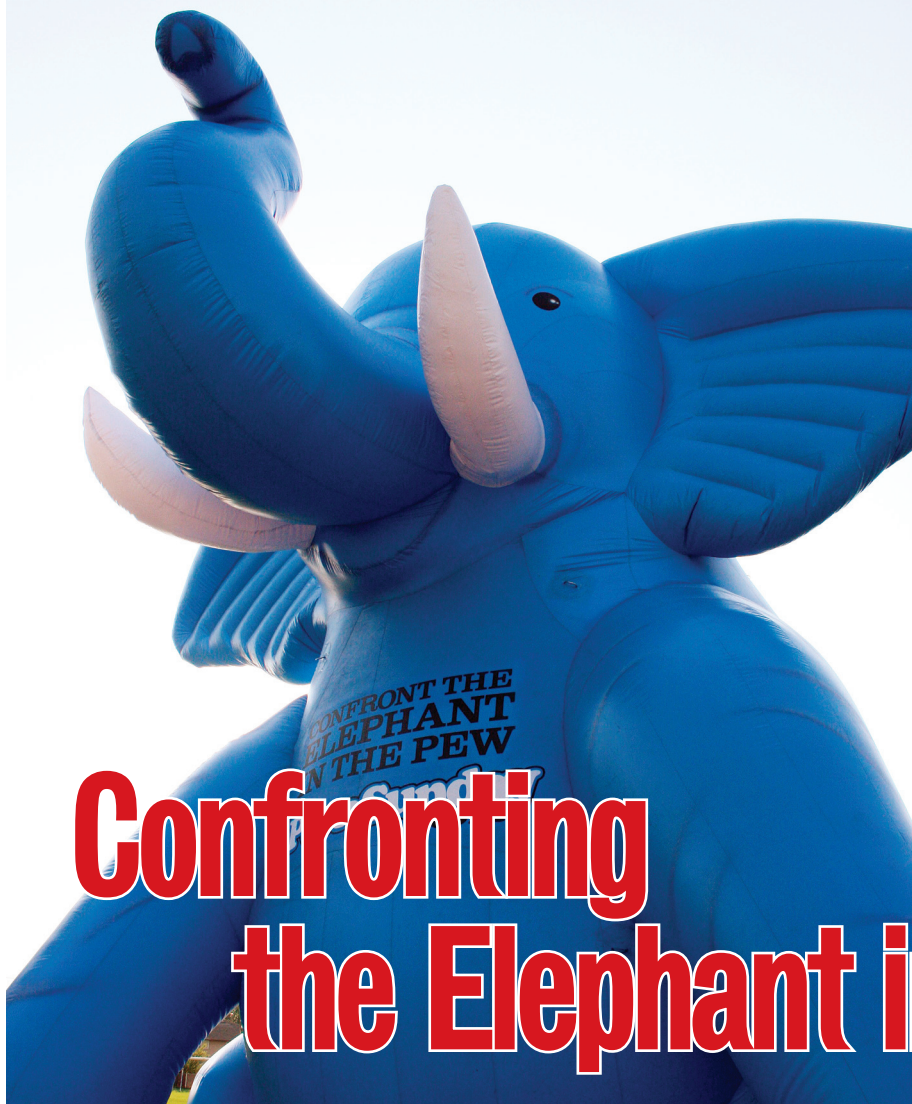
Mindsets and Mandates

Fisher is optimistic that the Army can change. "We do so many good things, and we do them well," she says. "We are good at so many things related to social services and saving souls, but have yet to fully recognize that environmental stewardship must be pervasive in our Army culture and a priority when making decisions."

As Christians and Salvationists, Fisher believes, we don't need to be shallow or even political or culturally driven in our care for creation because we have a theological foundation that already exists in Scripture. "All we need to do is mine the depths of that."

If change comes, it will be generated at the grass-roots level. "Mindsets cannot be mandated," Fisher observes. The hope is that the Environmental Analysis Project will inspire ministry units across the country to take seriously God's call to care for creation in intentional ways.

Last month, the Environmental Analysis Project was presented to the chief secretary for further discussion with the territorial Cabinet.



Confronting the Elephant in the Pew

Porn Reality

- Number of pornographic websites: 4.2 million
- People who visit Internet porn websites daily: 40 million
- Breakdown of users by gender: 65 percent male, 35 percent female
- Approximately 30 percent of unsolicited e-mail messages contain pornographic materials
- Women, far more than men, are likely to act out their sexual impulses in real life, such as having multiple partners, casual sex or affairs
- Porn revenue is larger than the combined revenues of all professional football, baseball and basketball franchises
- U.S. porn revenue exceeds the combined revenues of television networks ABC, CBS and NBC at \$6.2 billion

Statistics taken from www.pornsunday.com

by Captain Stephen Wiseman

Corps Officer, South Meadows Community Church, Calgary

National Porn Sunday encourages congregations to take a closer look at a serious issue within the Church

Addiction to pornography has exploded to epidemic proportions, infiltrating churches and holding our pastors, friends and family members prisoner.” So writes Pastor Craig Gross of xxxchurch.com. “But no one,” he continues, “not even the Church—is talking about this dangerous and destructive addiction.” That is, until now.


On Sunday, June 3, South Meadows Community Church displayed an almost 25-foot tall, 400-pound blue elephant outside the community centre where they worship. Why? We were making a statement, proclaiming that on October 7—National Porn Sunday—we would be confronting “the elephant in the pew.”

Originating in the United States as an initiative of xxxchurch.com founder Craig Gross, National Porn Sunday has been embraced by more than 200 American churches over the past two years and is

beginning to expand to countries such as Canada, the United Kingdom, Germany, Australia and New Zealand.

The big blue elephant helps congregations communicate that the Church is addressing this significant issue from within its own ranks. Statistics confirm that Christians aren’t immune to the dangers of pornography. Four out of 10 pastors admit that porn is a problem in their life, while 47 percent of Christians admit that porn is a problem in their home. If this is true, almost half of all Christians, including pastors, have a serious issue with pornography.

Though the statistics are staggering, there is hope. Porn Sunday has helped South Meadows begin the conversation on the road to bringing healing and recovery to those struggling with this dirty little secret.

How about you? It’s time to come clean! 

Resources

Pornified: How Pornography is Transforming Our Lives, Our Relationships and Our Families (Pamela Paul, Times Books, New York, 2005)

The Game Plan: The Men’s 30-Day Strategy for Attaining Sexual Integrity (Joe Dallas, W. Publishing Group, 2005).

The Dirty Little Secret: Uncovering the Truth Behind Porn (Craig Gross, Zondervan Publishers, 2006)

Sex God: Exploring the Endless Connections Between Sexuality and Spirituality (Rob Bell, Zondervan Publishers, 2007)

www.xxxchurch.com
(for help in bringing the issue to light)

www.pornsunday.com (find out how your congregation can get involved)

www.x3watch.com
(free accountability software)

www.safeeyes.com
(inexpensive Internet filtering program)

www.pureonline.com
(online recovery workshops)

Making Ordinary Extraordinary

How the slowest part of the year helps us mature spiritually

by **Andrea Brown**, Student, William and Catherine Booth College

The liturgical calendar is full of exciting holy days and festivals, but this time of year is known simply as Ordinary Time—a period in the Church calendar without any major event of Christ's life to celebrate. Actually, the name is somewhat misleading, as it is anything but ordinary. How can it be when Christ is involved?

More than half of the Christian year is categorized as Ordinary Time. This refers to the fact that in the original lectionary system, the Sundays outside Advent-Christmas and Lent-Easter seasons were designated by *ordinal* numbers: First Sunday, Second Sunday, and so on.

Ordinary Time is different than the rest of the Church year because the various Sundays are not connected by a specific event or theme associated with the life of Christ. In Advent, we await his coming; during Christmas, we celebrate his arrival; at Epiphany, we proclaim his manifestation to the world as Saviour. During Lent, we prepare for his death; in Holy Week we re-enact his suffering and passion; on Good Friday we reflect on his crucifixion. Then at Easter we celebrate his glorious resurrection, before finally completing the Easter festival at Pentecost as we rejoice in the Holy Spirit's coming. What then are we supposed to do with the other seven months of the year?

Because of what God has done in Christ, no time can

be regarded as ordinary in the sense of being dull or boring. The Church calendar exists to remind us that Christ has sanctified all of time. The God who is made known in the events of Jesus' life, death and resurrection is ever-present in our routine daily experiences as well as in our mountaintop moments. What we may call Ordinary Time becomes extraordinary in Christ.

Yet the months of May to November do not always feel extraordinary. Most people work nine to five, come home to prepare family meals, then rush off with the kids to hockey games or piano lessons. Even in summertime, when people are settled into

*Even the most
mundane tasks
demonstrate God's
Spirit at work in
the world*

slower routines, life can seem uneventful. How can we experience the extraordinary in the ordinary?

Ordinary Time is an opportunity to reflect more deeply and practise more intentionally what Jesus taught his disciples, that "whatever you did for one of the least of these brothers and sisters of mine, you did for me"




(see Matthew 25:40). This is what inspires the mission of the Church in the world. It is our calling to go out and experience the world through the eyes of Christ.

Not every day (not even every Sunday) can be a mountaintop experience. We must learn to live in the common moments of our daily existence and find Christ there. He is just as present in the everyday as in the spectacular. Ordinary Time is for the maturing of faith. Worshipping together with this mind can be a catalyst for deeper spiritual formation.

A few summers ago I was part of a team that visited Trail, B.C., for a week of day camp and other ministry opportunities. One afternoon I was working in the food bank, organizing the canned goods and receiving donations. It was hot, stuffy, and the last thing I wanted to be doing on a summer afternoon. As I was unloading box after box of tomato soup, a knock came at the door. Irritated, I went

to the door and came face-to-face with a young girl. She asked me if I would be able to help her bring in a donation. I agreed and walked out the door to see six boxes of food that she had brought. When I asked where it came from, she said it was from her ninth birthday party. Instead of gifts, she had asked her friends to bring food for the hungry.

As I look back on that experience, that young girl reminded me that even the most mundane tasks demonstrate God's Spirit at work in the world. This was truly a God-moment. Ordinary Time can help us recognize God's Kingdom and presence in the commonplace experiences of life.

My challenge to you is this: Practise the wisdom of Ordinary Time. Take those everyday routine tasks and view them through the eyes of God. Worship regularly. Hiding somewhere in the ordinary is always the extraordinary and unexpected lessons of grace at work in his world. 

BE A WORLD-CHANGER!

Our Wesleyan beliefs are not pie-in-the-sky ideals, but practical possibilities through God's transforming power

by Major Wendy Swan, Extended Learning Program Director, William and Catherine Booth College

Much of The Salvation Army's distinctives of faith and practice are "Wesleyan" in that they arise out of interpretations of Scripture taught and lived out by John Wesley. "To me there was one God and John Wesley was his prophet," said the Army's Founder, William Booth.

Booth's spiritual life had its beginnings among Wesley's followers in the Methodist tradition. Much of the teaching of John Wesley and the Army is similar to other Christian denominations. However, there are distinctive emphases in Wesleyan thought that are at the core of who and what Salvationists are.

Salvation

John Wesley began with the **problem of sin**. Though God created human beings in his own image and endowed them with perfect righteousness and holiness, human beings have a corrupted nature. Our body, soul and spirit are infected and diseased in the eyes of God. The "one thing needful," the one remedy which God provides, is "the renewal of our fallen nature."

The answer to the desperate human condition of sin is God's unmerited grace. Wesley used the term **prevenient grace** to describe the grace of God that restores and enables everyone to freely respond to God. God provides a way out of our human condition before we ask or even know how to ask (see Romans 5:8).

We believe we can be saved by the **Atonement** of Christ for our sins and that the benefit of the Atonement is for the "whosoever." That means anyone who freely believes in Jesus and follows his commands can have salvation, not just the limited "elect" who are chosen by God.

Wesleyans accept the Protestant principle of **justification by faith**. Prevenient grace leads to justifying grace—the grace of God by which sins are forgiven through faith in Christ. Justification means pardon in which the guilt of the past is removed

and a new relationship between people and God is formed (see Romans 5:1-2). It is here that the image of God in us is restored.

Related to justification is the essential mark of **assurance**. We are convinced that Christian experience means participating in an event of reconciliation that has been initiated by God. Our worship services are regular opportunities to sing such assur-

ances as we **sing our theology** as penned by Charles Wesley:

*No condemnation now I dread;
Jesus, and all in him, is mine.
Alive in him, my living head,
And clothed in righteousness divine,
Bold I approach the eternal throne
And claim the crown, through Christ,
my own.*

— Salvation Army Songbook No. 283



Holiness

Having died to sin, Christians are born again to new life. Being regenerated by the Holy Spirit begins the quest for **holiness** or **sanctification**. Holiness is about the transformation of our will and affections. We believe Jesus is our example of holiness—he shows us how to live. Thus we often speak of becoming Christlike or asking ourselves, “What would Jesus do?”

Wesleyans believe that Christians should become more like Jesus Christ in practical, daily living. Not just by avoiding sins such as murder, hate, bitterness, lying and stealing, but by actively practising Christlike actions and attitudes including compassion, generosity, honesty, gentleness and patience (see Galatians 5:22-23). To Wesleyans these are not pie-in-the-sky ideals, but practical possibilities through God’s transforming power.

That is why in our worship services there is a public invitation for people to pray and receive God’s power to change into better individuals. We actually believe people can improve. No one is trapped being only what he or she is today. God will give his life-changing power to those who believe in him, not just forgiving their past sins, but transforming them to become more like Jesus Christ in thought, word and deed.

John Wesley called this inward or personal holiness. To assist in a person’s Christian growth, he developed small groups for encouragement and accountability “to watch over each other’s souls.” He called this making use of the “means of grace”—Bible study, prayer and meeting together.

We do not believe there are private Christians nor do we believe that once saved we are always saved. It is possible to cease obeying Christ (“backsliding”), but it is also possible to be restored in our relationship with him. Living in communion with one another helps us overcome our individualism and binds us together as we find our Christian identity through our relationship to God and his people.

Mission and Ministry

For Wesleyans, personal holiness must be accompanied by **social holiness**, by which we demonstrate our love for God in our love for our neighbours. We are not pessimistic about the world and the future. We believe we are put here to change the world and make it a better place, and because we believe God’s grace is alive and active in our world, we seek out every opportunity to share Christ.

Being a “world-changer” is an optimistic approach. We don’t withdraw to our churches or campuses to wait for the world to go up in smoke and Jesus to return. Instead we are activists as well as evangelists—getting involved in the world around us, improving things, making a difference and attempting to make the world a place where God’s will is done here “as it is in Heaven.”

Wherever you find Salvationists you will find a positive outlook. We really believe one person can make a difference. We do not hide from the pain and suffering in the world, but we do not sit around waiting for God to do something either. We try to do what God would want done: feed the hungry, clothe the naked, give medicine, practise justice, counsel, provide aid, love the unloveable and befriend those who have no friends. We aim to fix things the way God would want them fixed (see Micah 6:8).

This approach of **mission and ministry** is to all people but especially to the poor and marginalized. If our aim is for people to grow in communion with God and our neighbour, then our expression of holiness of heart and life must address the injustice and oppression in the world in the institutions of business, government, education, health care and criminal justice as well as in the Church.

The Universal Church

We do not minister in isolation. While Salvationists are Protestants, we are very “catholic-spirited,” just as John Wesley was. The term “catholic” comes from a Greek word meaning broad, general, all-inclusive. Put another way, we believe in the *universal Church*—the collective group of all Christians in all denominations.

We do not believe Salvationists are the only ones going to Heaven or even that we have the perfect answer to every question in life. We are not a narrow-minded, legalistic sect that thinks we have the inside track on salvation. Rather we reach out, partner with and learn from people in other denominations and even people with no faith at all. We believe in approaching others with humility, respect and an open mind.

This catholic-spirited ethos makes Wesleyans attractive because we are sensitive to *people* first—not denominational labels. We try to give a “fair shake” to all Christian views while presenting our own perspective.

How have we from the Wesleyan tradition arrived at such a distinctive faith and practice? Albert Outler coined the phrase “Wesleyan Quadrilateral” to describe four sources of our theological conclusions: Scripture, reason, tradition and experience.

1. Scripture—*The Holy Bible*

Wesley insisted that Scripture is the first authority and contains the only measure whereby all other truth is tested. It was delivered to individuals who were divinely inspired. It is a rule sufficient of itself and needs no further addition.

2. Reason—*Rational thinking*

Without reason, we cannot understand the essential truths of Scripture. Reason, however, is not a mere human invention. It must be assisted by the Holy Spirit if we are to understand the mysteries of God.

3. Tradition—*Church history*


Wesley believed church history supplies a link through years with Jesus and the apostles. Tradition is alive—it lives out of the past and toward the future. The Wesleyan tradition is most true to its character when it is responsive to both its past and its future.

4. Experience—*Our journey in Christ*

Apart from Scripture, experience is the strongest proof of Christianity. Wesley insisted that we cannot have reasonable assurance of something unless we have experienced it personally. Although traditional proof is often complex, experience is simple. The blind man healed by Jesus proclaimed simply, “One thing I know—I was blind but now I see” (John 9:25).

With our rich Wesleyan theological roots and heritage, Salvationists can confidently embrace both our personal and corporate identity in Christ as we serve in his name.

Discussion Starters

- As you reflect on your own congregation, in what ways can you easily identify your “Wesleyanism”? What practices are harder to identify? How essential are these?
- Wesley challenges us with the metaphor of “Christian family” to denote the intimacy of communion in our faith communities. In an age of online relationships, video consultations and constant cellphone conversation, what does “Christian family” mean?
- What do we do with Wesley’s notion that face-to-face relationships are critical for holiness of heart and life? 

RECOGNITION AND ENROLMENT

Building the Body of Christ

CORNER BROOK, N.L.—Colleen Goulding is welcomed as an adherent at Corner Brook Citadel by Mjrs Robert and Cassie Kean, COs



SEAL COVE, F.B., N.L.—Mjrs Ross and Doreen Grandy, COs, stand with newly commissioned JSS Valerie Bungay and new senior soldier Debbie Loveless



DARTMOUTH, N.S.—Mjr Marilyn Furey and Cpt Sean Furey, COs, welcome 11 new adherents at Dartmouth CC



QUALITY HEARING AIDS
B.H.E. BEHIND THE EAR MODEL

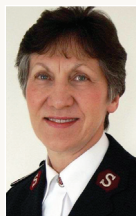
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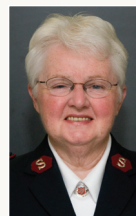
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New Cabinet Appointments

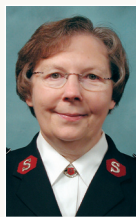
Commissioner William W. Francis, territorial commander, has announced that the following officers have been appointed to the territorial Cabinet, effective September 1:



Lt-Colonel Margaret Hiscock, territorial coordinator for women's ministries. With her husband, David, she has served as a corps officer, in divisional and territorial youth work, in officer training and in divisional leadership.



Major Barbara Champ, manager, The Scarborough Hospital (Grace site). With her husband, Jim, she has served in corps appointments in Canada and the United Kingdom, and in more recent years, hospital chaplaincy.



Lt-Colonel Marilyn Moulton, assistant to the editor-in-chief. With her husband, Ray, she has ministered in various corps, social services and divisional appointments as well as in the U.S.A. Western Territory.



Major Lynda Watt, assistant to the property secretary, THQ. With her husband, Neil, she has served in corps appointments in Ontario and the United Kingdom, as well as several administrative roles on divisional and territorial headquarters.

Memorial Donation

SEAL COVE, F.B., N.L.—A new holiness table cloth has been donated by Blanche Loveless in memory of her husband, Fenny. Standing with Blanche are Mjrs Ross and Doreen Grandy, COs



New Instrument Dedicated

GRAND FALLS, N.L.—BM Glenn Fisher of Grand Falls Citadel accepts a new cornet from Cpt Morris Vincent, CO. The instrument was a gift from the Canadian Staff Band and will be used primarily in YP banding ministry




60 Years Strong

TORONTO—Members of the Warriors Session who trained at the old Davisville college in Toronto gathered for a 60th anniversary reunion at Scarborough Citadel in June. Many happy memories were shared as the group met in fellowship together




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LONDON CITADEL BAND
presents

Boscombe Songsters
UK Territory

the promise
Tour of Ontario



Sept 29-30 ~ London Citadel
Oct 1 ~ Sarnia
Oct 2 ~ Hamilton Meadowlands
Oct 4 ~ Fenelon Falls
Oct 6-7 ~ North York Temple

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SALVATIONIST.ca

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OF THE SALVATION ARMY

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SATURDAY 6th OCTOBER 2007, 7:30PM
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or in person at
Toronto Centre
Box Office
5040 Yonge Street
Front Entrance

Presented by North York Temple Band

GAZETTE TERRITORIAL

Marriage

Cpt David Rideout to Cpt Melanie Warford, at King's Point, N.L., Jul 21

Appointments

Mjr Sydney Buell, administrative support services liaison, Toronto Harbour Light, Ont. CE Div (designation change only); Mjrs Roy/Juanita Dueck, chaplains, Winnipeg Grace General Hospital, THQ social services—health services section; Mjr Ruth Humby, assistant director, regional accounting centre, St. John's, N.L., THQ finance; Cpt Sherri Williams, social worker, Winnipeg Booth Centre, Man. & NW Ont. Div

Short-term disability

Mjr Armande Gagné

International College for Officers

Mjr Lavern Budgell (Oct 10-Dec 3)

Long service—25 years

Mjr David Braye

Long service—30 years

Mjrs Dinzel/Kathleen Baggs

Reinforcement personnel

Cpts Mark/Barb Stanley, bursar/assistant administrator and counsellor/girls' supervisor, School for the Blind and Visually Impaired, Kingston, Jamaica, Caribbean Tty

Reinforcement addresses

Mjrs Bruce/Mildred Jennings, 958 N. Forestlane

Dr, Traverse City MI 49686, U.S.A. (fwbjennings@hotmail.com); Comr M. Christine MacMillan, 720 West End Ave, New York NY 10025, U.S.A. (christine_macmillan@salvationarmy.org); Lt-Cols Wayne/Myra Pritchett, 22 Shirley Ave, Shirley, Croydon, Surrey, England CRO 85G (wayne_pritchett@salvationarmy.org, myra_pritchett@salvationarmy.org); Cpts Mark/Barbara Stanley, 57 Mannings Hill Rd, Kingston 8, Jamaica; Cpts Stephen Court/Danielle Strickland, 1/1-3 Piedmont St, Box Hill South, Victoria 3128, Australia (stephen_court@aus.salvationarmy.org, danielle_strickland@aus.salvationarmy.org); Cpts Keith/Joyce Warford, 12 Wembly Ave, Plumstead 7800, Cape Town, South Africa

Retirements

Mjr Robert Mac Kenzie, out of Kentville, N.S. Last appointment: northern territories ministry co-ordinator, former Alta. & Northern Ttys Div; Mjr Glenda Mac Kenzie, out of Galt, Ont. Last appointment: director of community development, Yellowknife Resource Centre, N.T., former Alta. & Northern Ttys Div; Lt-Col Gilbert St-Onge, out of Notre Dame, Montreal. Last appointment: DC, former Quebec Div; Lt-Col Marilyn St-Onge, out of Barton Street, Hamilton, Ont. Last appointment, DDWM, former Quebec Div

Retirement addresses

Mjrs Robert/Glenda Mac Kenzie, Site 5, COMP

11A, Fanny Bay BC V0R 1W0

Promoted to Glory

Mrs. Brg Elsie Weddell, from Peterborough, Ont., Aug 8; Col Roy Bungay, from Gander, N.L., Aug 17

CALENDAR

Commissioners William and Marilyn Francis

Oct 1-3 national divisional youth leaders' conference, Camp Hoblitzelle, Dallas, Tex., U.S.A. Southern Tty; Oct 6-11 International Doctrine Council, IHQ*; Oct 12 music festival, Hamilton, Ont.; Oct 15-19 corporate leadership course, JPCC; Oct 27-28 5th anniversary, Winterberry Heights Church, Hamilton, Ont.; Oct 30 Sunbury Court, London, England*; Oct 31-Nov 2 international finance consultation, IHQ*

*Comr William Francis only

Colonels Glen and Eleanor Shepherd

Oct 14 CFOT; Oct 15-19 corporate leadership course, JPCC; Oct 20-22 convocation, Trinity Western University, Langley, B.C.; Oct 23-29 corps anniversary and officers' retreat, Haiti General and Mrs. Bramwell H. Tillsley (Rtd) Oct 19-21 Heartland Div, Peoria, Ill., U.S.A. Central Tty

Canadian Staff Band

Oct 13-14 Kitchener, Ont.; Nov 17 Tri-Band Festival, Scarborough Citadel, Toronto; Nov 18 Toronto Santa Claus Parade

TRIBUTE



CHANNEL/PORT-AUX-BASQUES, N.L.—**Elsie Keeping** was a faithful Salvationist for 57 years. Together with her husband, Gordon, she had 17 children, 14 of whom lived—seven boys and seven girls. She was also blessed with 35 grandchildren and 24 great-grandchildren. Elsie was a wonderful mother who always provided for her large family and somehow always found room for one more around her table. Actively involved in the corps, she enjoyed playing the organ, accordion and harmonica and loved to sing and dance. Elsie was known for her positive attitude, pleasant spirit and zest for life. She loved to travel and enjoyed being with people. She is missed by her family and all who knew her.

ST. JOHN'S, N.L.—Born in 1916 in Bonavista Bay, N.L., **Mrs. Brigadier Mae Ellsworth** entered training and was commissioned in 1940. Her first appointment was Little Burnt Bay, N.L., where she met her future husband, Ronald. Following their marriage, they spent almost 22 years as corps officers in several Canadian provinces. Following further appointments in men's social services and senior citizens' ministry, they retired in 1979 and lived for many years at the Glenbrook Villa in St. John's. Throughout her life Mae excelled in the gifts of hospitality, giving and encouragement. She had a keen interest in young people, particularly encouraging them to consider officership. She will be remembered by her two adopted daughters, Mary-Lynne and Cindy, and their families, and her nephew, Charles Etsell and his wife Audrey.



LEWISPORTE, N.S.—Born in Laurenceton, N.L., in 1917, **Hannah Myrtle Cole** was promoted to Glory just two months short of her 90th birthday. She committed her life to the Lord at a young age and was enrolled as a soldier in 1962. A faithful follower of Christ, Hannah was active in the home league, community care ministries and 55 plus group. She is lovingly remembered by her sons, Major Roy (Triffie) Cole, Bruce (Brenda) and Tony (Jessica); daughters Mrs. Major Joyce (Carl) Bowes, Bernice (Albert) Foss and Daphne (Roland) Colbourne; 15 grandchildren; 23 great-grandchildren; two brothers and many more relatives and friends.

TORONTO—Born in Glace Bay, N.S., in 1951, **Bruce Edward Petley** moved to Toronto with his family as a young boy. He met his wife, Paulette, at a divisional youth councils in Niagara Falls, Ont., and they were married in 1972. A lifelong Salvationist, Bruce enjoyed music and was an excellent trumpet player. He worked for the Toronto Police Service for 26 years, where he earned the respect of all who knew him. Bruce loved playing golf, but his real passion was spending time with his family. He is lovingly remembered by his wife, Paulette; daughters Stephanie (Geoffrey) Coy and Ashley; grandchildren Cameron and Kelsey; brothers Gord, Rod and Terry; sisters Lt-Colonel Marilyn Moulton and Judy.



STEPHENVILLE, N.L.—Born in Little Heart's Ease, N.L., in 1934, **Dinah Mae Pilgrim (nee Jacobs)** served as a Salvation Army officer from 1957 to 1959. Following marriage to Clayton Pilgrim the couple settled in Hampden, White Bay, N.L., moving to Stephenville in 1969. They raised six daughters and served for 27 years as foster parents to several special needs children who felt the warm touch of Dinah's motherly attention. A faithful Salvationist, Dinah participated in many corps activities until her illness prevented her from doing so. She had the gift of hospitality and many people enjoyed spending time in her home. Dinah is survived by her husband, Clayton; daughters Major Sharon (Bryan) Hayward, Valerie, Juanita (Harris) Whalan, Captain Denise (Robert) Spurrell, Sherri (Ted) Gracie and Esther (Llewellyn) Ward; sisters-in-law Mereda Pilgrim and Lucy Pilgrim; foster children Jessica King and Leslie Thorne; sister, Irene (Bronson) Rideout; 11 grandchildren; two great grandchildren and many other relatives and friends.



LOWER SACKVILLE, N.S.—Born in St. John's, N.L., **Mrs. Aux-Captain Dorothy Beatrice Gosling** earned her teacher's degree at Memorial University of Newfoundland. While teaching in a small rural community, she responded to God's call to full-time service. Commissioned as a member of the Fearless Session in 1945, Dorothy served as an officer/teacher in seven different appointments. Following marriage to Lloyd Gosling in 1950, they lived in Burin Bay where Dorothy continued to teach until they moved to Taunton, Mass., U.S.A. In 1966, Dorothy and Lloyd returned to work in Canada. Initially as envoys, then as auxiliary-captains, they ministered for 21 years in corps and social services appointments. Retiring in 1987, they settled in Lower Sackville, where within a few short years Lloyd was promoted to Glory. Dorothy is survived by daughters Dorothy, Ruby (Garey) Bent and Ruth; sister-in-law Mrs. Major Joan Haggett; four grandchildren and many nieces and nephews.

HARE BAY, N.L.—**Mark Vaters** was enrolled as a soldier in 1985 and soon became an active Salvationist. He served as a songster and member of the men's fellowship until ill health prevented him from doing so. Mark loved the Lord and faithfully attended Sunday meetings, even with the aid of an oxygen machine. He is survived by his wife, Maxine; son, Brad; five brothers and four sisters, and is greatly missed by all who knew him.



OLD ORCHARD BEACH, MAINE, U.S.A.—Born in Heart's Delight, Trinity Bay, N.L., in 1930, **Mrs. Major Lorna Shaffstall (nee Crocker)** entered training in 1949 from Fort William, Ont., as a member of the Standard Bearers Session. While stationed at Arnprior, Ont., she met and married an American officer, Major Richard Shaffstall, who was stationed across the river in Ogdensburg, N.Y., U.S.A. Married for 51 years, they devoted themselves to Christ's service in various appointments in the U.S.A. Eastern Territory before retiring in Erie, Penn. Lorna is missed by her husband, Richard; sons Rick (Karen), Eric and Thomas (Jackie); daughter, Charlene; brothers Chesley (Margaret) and Sterling; sisters Phyllis (Roy) and Shirley; nine grandchildren; two great-grandchildren and many other nieces and nephews.

PETERBOROUGH, Ont.—Born in Stettler, Alta., in 1918, **Mrs. Brigadier Elsie Weddell** moved with her family to Regina as a young girl. They were attracted to The Salvation Army, where one Sunday the whole family went forward and accepted Christ. Five of the seven children became Salvation Army officers. Elsie was commissioned as a member of the Steadfast Session in 1942. A year later, she married Lieutenant Robert Weddell, and for 40 years they rendered faithful service to many corps throughout Canada and in Alaska. Elsie was known for her kind, gentle heart and faithful ministry. A good wife and mother, she loved to cook and bake and extended the warmth of her hospitality to many over the years. She is survived by sons Edward and David and their wives; daughter, Major Beverley (Sydney) Buell; eight grandchildren; seven great-grandchildren; brothers Major Tom Smith and Major Charles Smith and their families.



DARTMOUTH, N.S.—Born in Garnish, N.L., in 1915, **Rose Elizabeth Banfield** moved to Dartmouth following marriage to her husband, Frank. Her first love was always her Lord and she committed her family to him. Rose's home was open to all and her gift of hospitality was well known. The oldest soldier of Dartmouth Community Church, she served as a songster, CCM worker and home league secretary. Always ready to share her love of God with everyone, Rose found great joy in bringing others to Christ. She will be remembered for her faithful and willing service and her ready laughter. Rose is missed by her husband of 70 years, Frank; sons Scott (Marie) and Michael (Alane); daughter, Martha (Ed) Bennett; daughter-in-law, Francis; sisters Josie, Pearl and Martha; eight grandchildren; five great-grandchildren and many other family and friends.

A Call to Downward Mobility

Spiritual leadership is for those who are willing to take the risks

Commissioner William W. Francis, Territorial Commander



Books, tapes, CDs and DVDs on leadership cram modern bookstore shelves. You no doubt have viewed and heard many of them. While I enjoy reading books on leadership, my personal study includes only a small fraction of what is on the market. More often than not, the material is insightful and helpful. Even though most leadership resources today have their source and focus in the corporate world, the concepts are normally transferable to Christian ministry.

However, every book or tape produced from a secular perspective leaves the realization that spiritual leadership is fundamentally different from that of business or politics. Indeed, in many ways, they are diametrically opposed. Henri Nouwen sagely observed:

Christian leaders cannot simply be persons who have well-informed opinions about the burning issues of our time. Their leadership must be rooted in the permanent, intimate relationship with the incarnate Word, Jesus, and they need to find there the source for their words, advice and guidance.... Dealing with burning issues without being rooted in a deep personal relationship with God easily leads to divisiveness because, before we know it, our sense of self is caught up in our opinion about a given subject. But when we are securely rooted in personal intimacy with the source of life, it will be possible to remain flexible without being relativistic, convinced without being rigid, willing to confront without being offensive, gentle

*and forgiving without being soft, and true witnesses without being manipulative.*¹

Oh, how I pray that I, along with all Salvation Army officers, soldiers and employees will measure up to Henri Nouwen's definition of a Christian leader. Amen and amen!

The Bible teaches that

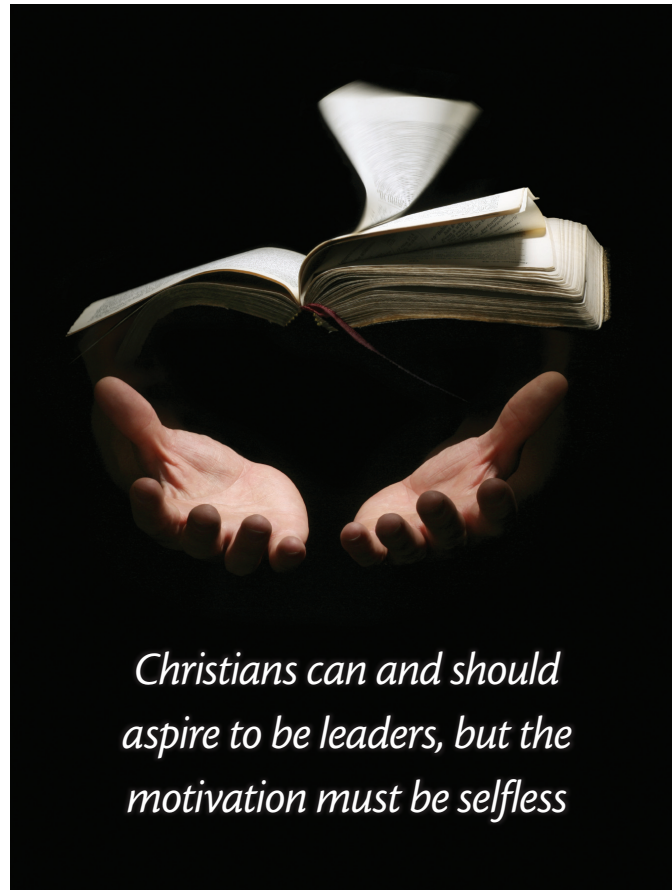
world today. Leader positions such as bishop or overseer were not coveted responsibilities in the first-century church. Early church leaders daily faced life-threatening dangers and carried grave responsibilities. In times of persecution, the leader drew the fire. The leader was the first to suffer and the first to die.

willing to take the risks.

In most parts of the world today, Christian leadership accords prestige and privilege; not pain and penalty. There remain, of course, areas of the world where Salvation Army and other church workers are severely persecuted. Paul's admonition to these comrades rings ever true. However, in large measure, Christian leadership today carries great inducement for self-seeking, unspiritual men and women to hold some prestigious office or rank.

As spiritual leaders (officers, soldiers and employees), we must heed Jeremiah's warning to Baruch. Jeremiah counselled, "Should you then seek great things for yourself? Do not seek them ..." (Jeremiah 45:5). Jeremiah's caution to Baruch must be held in constant tension with Paul's instructions to Timothy. Christians can and should aspire to be leaders, but the motivation must be selfless. Herein lays the paradox and enigma of spiritual leadership. Again, Henri Nouwen expresses it well:

*I leave you with the image of the leader with outstretched hands, who chooses a life of downward mobility. It is the image of the praying leader, the vulnerable leader, and the trusting leader. May that image fill your hearts with hope, courage, and confidence as you anticipate the next century.*² S



Christians can and should aspire to be leaders, but the motivation must be selfless

the desire to become a leader is a commendable goal. The Apostle Paul reminded his young protégé, Timothy, that "to aspire to leadership is an honourable ambition" (1 Timothy 3:1 NEB). Conditions in Paul's day, however, were much different from most of the

In light of such perilous conditions, Paul's admonition is not the result of an abundance of leader recruits. No one sought office for selfish reasons. Being a leader was too dangerous. The Apostle was instead providing incentive and praise for those who were

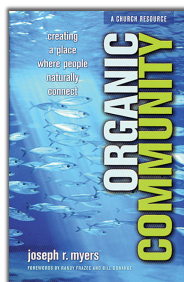
¹ Henri J. M. Nouwen, *In the Name of Jesus: Reflections on Christian Leadership* (New York, Crossroads Publishing, 1991), pp 31-32. ² Ibid, p 73

Organic Community

Creating a Place Where People Naturally Connect

by Joseph R. Myers

Can you really create community through master plans and elaborate strategies? Lasting, authentic connections more often occur organically within healthy environments. Joseph Myers offers practical guidance for helping your church create spaces where community naturally comes into being.

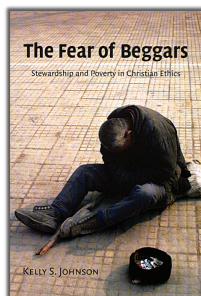


The Fear of Beggars

Stewardship and Poverty in Christian Ethics

by Kelly S. Johnson

Why does Christian ethics so rarely tackle the difficult real-life question of whether to give to beggars? Drawing on a variety of historical and other sources, Kelly Johnson weaves a rich tapestry of theological and ethical reflection on faith and economics that will challenge readers and lead them into more involved discussion.

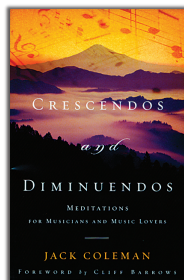


Crescendos and Diminuendos

Meditations for Musicians and Music Lovers

by Jack Coleman

If you are looking for a way to connect your love of music to your spiritual life, this devotional is especially for you. The 52 meditations are based on various musical terms, offering fresh spiritual insights for anyone who sings, plays an instrument or just enjoys listening to music.

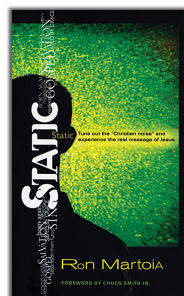


Static

Tune Out the "Christian Noise" and Experience the Real Message of Jesus

by Ron Martoia

Why do people tune out the Christian message, yet tune in to talk shows to discuss spirituality? Ron Martoia explores how the words many Christians use to describe their faith are tragically shutting down spiritual conversations. Taking biblical words such as salvation and kingdom, he dusts off the cobwebs of routine to discover fresh expressions for a new day.



Evangelism Without Additives

What If Sharing Your Faith Just Meant Being Yourself?

by Jim Henderson

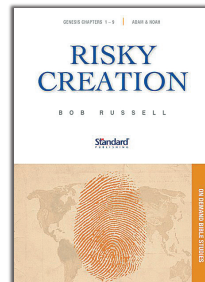
If the gospel is really good news, why do most Christians avoid evangelism? Jim Henderson explains how important the seemingly little things are when it comes to nudging people toward the Kingdom of God. Rather than another program or pitch, this handbook offers sound advice on how to make real connections with non-believers. Includes 13-week study and discussion guide.



On Demand Bible Study Series

Bob Russell

A Bible study on the book of Genesis, this series features four DVDs entitled *Risky Creation* (Genesis 1-9), *Promises, Promises* (Genesis 12-22), *Nobody's Perfect* (Genesis 25-33) and *Good From Evil* (Genesis 37-50). Each disk contains six 30-minute Bible studies, perfect for small groups, Sunday school, adult electives or personal enrichment.



New York Staff Band's 120th Anniversary Concert

With guest soloist Brett Baker,

Principal Trombone, Black Dyke Band

Recorded live on January 26, 2007, at the Centennial Memorial Temple in New York City, this DVD also includes interviews with current and past bandmasters of the NYSB. A must-have for any serious collector of Salvation Army band music.



Blue Book Favourites

Household Troops Band, U.K. Territory

This CD features marches and other selections from the *Favourites No. 3 Band Journal*, used by many Army bands throughout the years. Tracks include *Montreal Citadel*, *Star Lake*, *The Red Shield*, *Under Two Flags*, *Constant Trust*, *Sound Out the Proclamation*, *Love Divine (Ave Verum)*, *In the Firing Line*.



Carry the Light

Govan Citadel Songsters

Glasgow, Scotland, U.K. Territory

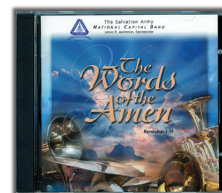
For those who enjoy Salvation Army choral music this recording will be a welcome addition to their CD library. Selections include *God of My Praise*, *With Wings as Eagles*, *Come Into Our World*, *His Strength Is Perfect*, *All Things Bright and Beautiful*, *In Jesus' Name*.



The Words of the Amen

National Capital Band, Washington, D.C.

Since 1925, the National Capital Band has been The Salvation Army's chief musical force in the U.S. capital. Former bandmasters have included Erik Leidzén and Stephen Bulla. Tracks include *Winchester Revival*, *Take Time*, *God With Us*, *Rhapsody for Cornet*, *The Conqueror*, *What a Friend*, *The Words of the Amen*, *Sovereignty*.



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I am blessed. I really am blessed. And that scares me.

It scares me that I have experienced such good health since childhood that in all my 55+ years I've never spent a night in hospital. I am not in a wheelchair. I have a sound mind and a healthy body. I can walk, run, jump, swim and ride a bicycle.

It scares me that I have been given a good education. I graduated from high school, earned three degrees and completed several certificate programs—all paid for on my behalf by someone else.

It scares me that I have often been put in places of influence where I have had the privilege of teaching others, expressing my opinion and sharing my ideas both orally and in print.

It scares me that I have a car in my driveway, food in my cupboards, clothes in my closets and money in my pocket.

Why do such things scare me? They scare me because I am acutely aware that Jesus said, "If God has been generous with you, he will expect you to serve him well. But if he has been more than generous, he will expect you to serve him even better" (Luke 12:48 CEV).

I have come to realize that none of the blessings I have received were given to me because of my own merits. They are not rewards that God has given me for my good behaviour. They are not signs of God's favour on my life. They are unmerited gifts that God has placed in my hands expecting me to use them for his glory. Hence my apprehension.

I wonder, am I using these blessings wisely or foolishly? Am I using them for God's purposes or for selfish reasons? Do I sometimes take these blessings for granted?

If it is true that "Great gifts mean great responsibilities; greater gifts, greater responsibilities!" (Luke 12:48, *The Message*), then I will have a lot to answer for on Judgment Day. And that scares me—because it turns my blessings into curses: Because of my blessings I am

cursed with responsibility. Because of my blessings I am cursed with accountability. Because of my blessings I am cursed with the threat of judgment.

Teyve's rabbi reminds him that riches are a curse. "I should be so cursed!" moans Teyve in his poverty. Then he prays:

*Lord who made the lion
and the lamb,
You decreed I should be
what I am.
Would it spoil some vast
eternal plan
If I were a wealthy man?*

Probably not, but riches might spoil Teyve as they spoil many today who use their blessings of intellect, health, wealth, talent, position and power solely for their own pleasure while turning a blind eye to the needs of others.

Jesus once told a story about a rich man who had so much that he did not know where to put it all. Instead of sharing his good fortune with the needy, he built bigger barns to hold his great wealth. On the day his sheds were completed, he died. "This is what happens to people who store up everything for themselves, but are poor in the sight of God," said Jesus (Luke 12:21, CEV).

On the positive side, the Bible tells the story of Joseph, the son of a Hebrew nomad, who rose to become ruler in Egypt, second only to the Pharaoh himself, and used his power to save thousands from starvation. Esther, the daughter of Jewish slaves, rose to become queen of Persia and used her position to save her people from slaughter. Paul

was a highly educated Jewish scholar who used his gift of intellect to spread the gospel throughout the Mediterranean.

Over the centuries, many thousands of Christians have used their blessings to bless others. Men like Martin Luther, Albert Schweitzer and William Booth dedicated their gifts of leadership and intellect to bless others in Jesus' name rather than accumulate power and riches for themselves.

In the first *Spider-Man* movie (2002), Uncle Ben says to Peter, "Remember: with great power comes great responsibility." It is that responsibility that will either multiply our blessings or turn them into curses. And that is scary. S



I Am Blessed

God has placed great gifts
in my hands expecting me to use
them for his glory

by Major Fred Ash

Corps Officer, Burlington Community Church, Ont.

In *The Fiddler on the Roof*, Teyve dreams of all the things he would do if he were a rich man:

*If I were a rich man...
I wouldn't have to work hard.
I'd build a big tall house with rooms by
the dozen,
Right in the middle of the town ... just
for show.
I'd fill my yard with chicks and turkeys
and geese and ducks
For the town to see and hear.
And each loud "cheep" and "squawk"
and "honk" and "quack"
Would land like a trumpet on the ear,
As if to say, "Here lives a wealthy man."*

Answering Your Questions



Last month we introduced a new feature encouraging readers to write in with questions of a spiritual nature to be answered by Colonel Eleanor Shepherd, spiritual life and prayer co-ordinator, THQ. You may e-mail Colonel Shepherd at eleanor_shepherd@can.salvationarmy.org or send your questions by mail to 2 Overlea Blvd, Toronto ON M4H 1P4.

Living Together Before Marriage
 My good friend, who is a professing Christian, is moving in with her boyfriend. I can't understand her decision and I'm not sure what I should do to stop her. What is the best way for me to be a true friend to someone who I know is making a big mistake?

Your friend is fortunate to have someone who cares enough to try to prevent her making such

a mistake. You might not be able to stop her, but you can help her think about consequences.

The first thing to do is take time to clarify your own thinking on the subject. You could write down your objections and biblical support for them. These are not for you to present to your friend, but so that you will be able to give her helpful answers if she asks.

In conversation, ask your friend what her views about marriage are. Listen to what she says and gently question ways in which her decision might be inconsistent with these. If she still decides to go ahead, do not reject her, even though you do not agree with her decision. She needs your friendship, whether or not she realizes the negative consequences of her choice.

Remember we all make wrong choices and God offers us forgiveness that cost him dearly. He never stops loving us, though our sin breaks his heart.

prayerzone

Prayer Diary 2007

October 1-4

Living the Vision: We envision an Army of participative authority

- 1 Pray that we as The Salvation Army might acknowledge Jesus Christ, our servant leader, as the head of his Church
- 2 Pray that as we practise participative authority we will submit to the guidance and shaping of our plans by the Holy Spirit
- 3 Pray that in all areas of leadership we will learn to intentionally emphasize collaboration and co-operation with one another
- 4 Pray that our conversations with one another will be full of grace as we work together to see God's Kingdom flourish among us

October 5-11

Prayers of Thanksgiving

All Bible references from Contemporary English Version

- 5 "Praise the God and Father of our Lord Jesus Christ for the spiritual blessings that Christ has brought us from Heaven!" (Ephesians 1:3)
- 6 "Praise the Lord because he is good to us, and his love never fails" (1 Chronicles 16:34)
- 7 "Be thankful and praise the Lord as you enter his temple" (Psalm 100:4)
- 8 "Tell the Lord how thankful you are, because he is kind and always merciful" (Psalm 118:1)
- 9 "Praise the God of all gods. God's love never fails" (Psalm 136:2)
- 10 "Praise our God! His deeds are wonderful, too marvellous to describe" (Psalm 150:2)
- 11 "After you eat and are full, give praise to the

Lord your God for the good land he gave you" (Deuteronomy 8:10)

October 12-18

Focus on Corporate Leadership Course

- 12 Pray for members of Cabinet, divisional leaders and department heads who will be attending this course at JPCC October 15-19
- 13 Pray that participants will be able to focus their energies and enter fully into the learning
- 14 Pray for the sensitivity of the instructors to be able to effectively facilitate learning
- 15 Pray that the Holy Spirit will create a sense of unity and purpose that will permeate the course and continue when it is completed
- 16 Pray that the learning experience will be protected by smooth functioning of the territory
- 17 Pray that effective concepts will be embraced in a way that will result in enhanced leadership throughout the territory
- 18 Pray that the territory will be able to more closely live the vision God has given us as a result of this learning experience

October 19-25

Focus on Prairie Division

- 19 Pray that ministry will be maximized in a booming economic climate
- 20 Pray for newly-commissioned captains in the first appointments
- 21 Pray for the transition of officers and employees from the former Alberta and Saskatchewan Divisions
- 22 Pray for the anti-human trafficking initiative in Saskatchewan

- 23 Pray for fire victims at MacEwan Green in Edmonton, where 18 townhouses were destroyed earlier this year and 76 more were damaged

- 24 Pray for the implementation of strategic plans for Salvation Army ministries in Edmonton, Calgary and Fort McMurray, Alta.
- 25 Pray for the northeast circuit ministry (Melfort/Tisdale/Nipawin) in Saskatchewan

October 26-31

Focus on the International Salvation Army: Australia Eastern Territory

- 26 Pray for Salvationists in Eastern Australia, that God will increase their passion for evangelism and they will be obedient to his leading
- 27 Pray that Australian Salvationists will see people being saved—coming to know Christ personally
- 28 Pray that Salvationists of the Australia Eastern Territory will be a holy people and that their corps will grow
- 29 Pray that The Salvation Army in the Eastern Territory will have the wisdom to be the Army that Australia needs it to be
- 30 Pray that Army leaders in the Australia Eastern Territory will be the people of God they desire to be, prepared to live sacrificially
- 31 Pray that joy in service will be experienced and evident in the lives of Australia Eastern Salvationists

The 2007 Prayer Diary is available online at Salvationist.ca. To receive your copy by e-mail, contact Colonel Eleanor Shepherd, spiritual life and prayer co-ordinator, at eleanor_shepherd@can.salvationarmy.org



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